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DEAN HARRIS

# ESSAYS
IN
# OCCULTISM, SPIRITISM, AND DEMONOLOGY

BY
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TO

VERY REV. ROBERT McBRADY, C.S.B.

As a slight mark of gratitude for his
kindness and of admiration for
his character and ability


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"These Hindoos of Malabar, when asked if, in their land, there were apparitions or phantoms, replied: 'Yes, but we look upon them as *evil spirits*. We believe them to be the *souls* of those who *committed suicide*, or perished by a violent death. Night is their favorite time for appearing. They seduce the weak-minded and the curious and tempt others in a thousand different ways. They aim to do all the injury they can to human beings.'"

J. Görres, "La Mystique," Vol. III, p. 63.

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# PREFACE

As far back as history goes, at all times, in all lands, and among all peoples materializations of spirits have occurred. The spirit manifestations to-day are but a repetition of those which took place in pre-Christian times.

The war and the publications of Sir Arthur Conan Doyle, Sir Oliver Lodge, W. J. Crawford, and Emile Boirac have given to Spiritism a popular vogue and impetus. By a singular coincidence books on Spiritism, published in Germany, France, and Italy have appeared almost simultaneously with English and American publications on this weird subject. Many of these have given a quasi-scientific endorsation to Spiritism, and have contributed official support to the current belief in the reality of Spiritistic phenomena.

Catholic students of these phenomena have never doubted their reality. While admitting

and conceding the impositions, frauds, trickery and deceptions of many professional mediums. Catholic psychologists and theologians, who for nearly two thousand years have investigated the subject, hold that materializations have always taken place and are occurring to-day, and that no theory of fraud or delusion can account for them.

Planchette and Ouija board answers and automatic writing are facts of every-day experience, but that these responses, materializations, spirit communications and the like, are messages from the dead, Catholic psychology denies.

Applying the methods of physics to psychic phenomena, Professor Crawford, in his latest work, "The Reality of Psychic Phenomena," believes he has demonstrated not only the actuality and truth of these phenomena, but also the existence of a hitherto unknown manner of manifestation of psychic or spirit energy.

Conan Doyle, in his book, "The New Revelation," asserts that these spirit communications establish a new religion, a "New Revelation,"

a re-birth of the Christian religion, while Emile Boirac informs us in his "Psychology of the Future" that these phenomena lay the foundations of a new psychology, dealing with the obscure forces latent in the nature of man.

These three well-known writers are firm believers in Spiritism and in the possibility of communicating with the souls of the dead.

Professor Crawford in his brief preface says that he is "personally satisfied that the spirits are the souls of human beings who have passed into the beyond."

But Catholic psychologists, and many distinguished non-Catholic writers who have studied Spiritism, state that no evidence which would be accepted in any court of law has been given to prove that the spirits responding to human summons are the souls of men and women who at one time lived upon the earth. They contend that the phenomena are produced and controlled by fallen angels, spirits of evil, and that so far from being communications from the dead, they are actually malign manifestations of diabolic force. They also contend that

these phenomena are manifestations of demoniac spirits with whom the Catholic Church forbids all those who listen to her voice to hold intercourse.

Mr. J. Godfrey Raupert, who has devoted many years to the study of psychic phenomena, asks in his book, "The Supreme Problem": "Can we reasonably believe that the heretofore relations and friends will avail themselves of means so repulsive and so disastrous as are the spiritistic methods in order to furnish evidence to the living that they still survive?"

The distinguished British scientist Sir William Barrett, writing on Spiritism, says: "For my own part, it seems not improbable that the bulk, if not the whole of the physical manifestations witnessed in a spiritual séance, are the product of human-like, but not really human, intelligence—good or bad, *daimonia* they may be—which congregate around the medium, as a rule drawn from that particular plane of mental and moral development in the unseen which corresponds to the mental and moral development of the medium. Moreover, if there is any truth in the view suggested

above of a possible source of the purely physical manifestations, it seems to me that the Apostle Paul, in the Epistle to the Ephesians, points to a race of spiritual creatures, similar to those I have described, but of a malignant type, when he speaks of beings not made of flesh and blood inhabiting the air around us and able injuriously to affect mankind. Good as well as mischievous agencies doubtless exist in the unseen; this, of course, is equally true if the phenomena are due to those who once lived upon the earth. In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality."

In harmony with the will and the orders of Almighty God, the Catholic Church not only denounces Spiritism, but also commands her children to abstain from all intercourse and communication with spirits, whether they be of the dead or demoniacal. She condemns also spirit communications because of the frightful results which inevitably follow all sustained Spiritistic practices. And in her denunciations she is supported by influential members of the

Church of England, clergymen and eminent scientists. Members of the Spiritistic cult may protest against the severe condemnation pronounced on Spiritism by the Catholic Church; but, with Dr. Raupert we ask them to "Please examine the evidence. Putting theology aside, examine, with an unbiased mind the Spiritistic phenomena. You will quickly become convinced that a transcendental intelligence is certainly manifesting itself through these phenomena, and you will also find that this intelligence is a powerfully evil force."

Centuries of experience have taught Catholic psychologists and doctors that devotion to Spiritism has worked ravages upon the minds of weak-willed and impressionable people, and has driven many to suicide and insane asylums.

Whether these statements and the Catholic view of Spiritism are accepted or rejected, the frightful consequences resulting from communication with transcendental spirits should be plainly understood, and all thoughtful Christians should unite in denouncing the cult of Spiritism and spirit manifestations.

THE AUTHOR.

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"There are more things, Horatio, in heaven and on earth than are dreamt of in your philosophy."

—HAMLET.

Among the occult sciences I include the cult of Spiritism, and I do not deny that associated with it are fraud, deception and trickery, but can any one believe that scholars like de Mirville and Des Mousseaux and scientists like Lodge, Flammarion, Barret, Richet, Wallace, and James, who, after many years of experience with mediums, after patient examination of the cult, and intelligent study of the subject, abandoned materialism for Spiritism—were deceived.

They have all confessed their absolute belief in the objective reality of spirit phenomena.

The only ground of dispute between these eminent men and Catholic and Anglican investigators of the cult is the nature of the beings or intelligences which produce the phenomena.

# ESSAYS IN OCCULTISM, SPIRITISM, AND DEMONOLOGY

## I

### PRELIMINARY DISCOURSE

Modern Miracles—Miracles of the Bible—Man Surrounded by Mysteries—Science and the Grain of Sand—Attraction—Luminous Ether—Effects of Adam's Fall—Tendency to Forget God—Sphere of the Angels—The "Great Apostasy"—Angelic Beings—Statement of Professor Groves—Professor Tyndall and Sound—Miracles—Saint Paul and Agrippa—Defect of Our Spiritual Vision—The Incarnation.

Before entering upon any disquisition or explanation of miracles or phenomena of the occult sciences, it is well to bear in mind that the wonders and miracles recorded in the lives of the saints and in the annals of ecclesiastical history are not in the same class with, nor so faith-compelling as are the miracles of the New Testament, which serve to confirm our faith in

the divinity of Jesus Christ and in the holiness and perpetuity of the religion He established.

Apart from the fact that these testamentary signs and miracles are recorded in books written under the inspiration of the Holy Ghost, and confirmed by the voice of the Church, it must be remembered that they are included in the deposit of faith and may only be denied under penalty of incurring the guilt of heresy and committing an act of manifest impiety. All other miracles, no matter how well authenticated, rest upon what is termed legal evidence, and the Church leaves us free to accept or reject them. This is not saying that, if a miracle is substantiated and approved by rightly constituted ecclesiastical authority and we refuse to credit it, we are not incurring a note of rashness and mental arrogance. But let us bear in mind this truth. We must believe with the Apostles and the Fathers that the Holy Spirit is the soul of the Church and that, while the Third Person of the Adorable Trinity dwells in and animates the Church, miracles will, for all time, occur as manifestations of the in-

dwelling of the Holy Ghost in the Kingdom on earth of Jesus Christ, and as testimonies of God's love for his children. Let me predicate however that, without faith in God, miracles, signs, wonders and certain "psychic phenomena" are impossible of solution, and that, without belief in the inspiration of the Bible, they are difficult to explain.

We are surrounded by mysteries—by miracles, by prodigies, by the incomprehensible. In the purely material world the smallest grain of sand defies the powers of the human mind. For six thousand years science has examined it, has turned it to the light, placed it under the microscope, divided and subdivided it; she has tormented it with experiments, wearied it with interminable questions to extract from it some answer touching its intimate composition; she has asked it with a curiosity that is never satisfied: "Whence came you? After I have divided you, can I divide you again? And will there be still something yet to divide when time shall be no more?" So on the rim of the infinite, science hesitates, stumbles, is bewildered,

is seized with vertigo, and at last exclaims: "I am as one groping in the dark." So with attraction, that mysterious and wonderful power of a primal, elemental law or force that no man has ever seen, touched or heard, and which in its silent and mysterious influence surpasses all other known powers. And what do we know of that substance of infinite tenuity, yet of immense elasticity, which permeates all space and every other substance, which cannot be seen or felt or weighed, and whose composition is unknown? So far as we know, it offers no resistance to the motion of planetary bodies, yet its existence is made manifest by its property of transmitting chemical rays, light, radiant heat, electricity, and probably some more recondite forms of energy, at fabulous velocity from the remotest parts of the universe, and by means of vibrations, the nature of which, with their astounding frequency and pitch, has been determined by mathematicians. The unscientific mind may be disposed to regard its existence as a myth or at most as an abstract conception of the human mind, and yet that great scien-

tist, Lord Kelvin, has declared that not only does it exist, but it is "the only substance we are confident of in dynamics and that the one thing we are sure of, is the reality and substantiality of this *luminous ether.*"

How do these myriad bodies of the universe, these silent, insensible bodies, unconsciously sustain that reciprocity of action and reaction which holds them in marvelous equilibrium, and in accord with one another?

The visible creation is a veil behind which the invisible Creator "worketh hitherto"; a veil which conceals Him from the unbelieving, the impure, the self-sufficient and the proud, and through which the pure of heart alone may see, and even they only as St. Paul saw, "in a glass darkly," though with a promise of a revelation "face to face" when "the day breaks and the shadows fly away."

The Church explains this darkness of the intellect and weakness of perception when she tells us that the sin of Adam, our first parent, visited upon the human race "the wound of ignorance by which the intellect has been weak-

ened, so that it has a difficulty in discerning truth, easily falls into error, and inclines more to things curious and temporal than to things eternal." The mind of man to-day, as in the time of the Apostles, is "tossed about by every wind of doctrine," so that we are witnesses to the unseemly exhibition of Darwin, Maudsley, Tyndall, and Huxley denying the existence of another world, and Sir Oliver Lodge, Conan Doyle, and Emile Boirac communing with spirits and proclaiming aloud the immortality of the soul and the right of man to evoke the dead.

If God has willed, and now wills, to bestow His gifts and mercies in a certain way and on certain persons, have we the right to reject His manifestations and insist, with Naaman the leper, "that He shall come out and put His hand on the place," and reveal to us how it is done?

There is in fallen human nature a tendency, more or less strong, but present in every individual of our race, to forget God. Man is prone to be the slave of the material and the sensual. He finds it hard to realize his de-

pendence, from hour to hour, on the sustaining power and loving care of an unseen Father. Underneath him are the Everlasting Arms, but as they are not of flesh and blood, it demands the possession of supernatural faith to perceive them. Faith is not knowledge, it is not a production of the laboratory, but a supernatural gift which enables us to believe in and, in a sense, to see what is not visible. It is a faculty of the soul which demands constant exercise, else it will grow weak and, in time, incapable of seeing even "as in a glass darkly," through a veil of unsubstantial phenomena, into the spiritual kingdom of "Angels, Powers, Principalities, and Thrones."

In order, then, to quicken our faith, and to help us to understand that God hath dominion over the living and the dead, to feel our dependence on Him for our daily bread, our health and life, He visits us, as in the days of David, with sorrow and affliction, famines, wars, and plagues. Again He makes his presence known through His Angels, or "by the spirits of the just made perfect," or in benignity and tender-

ness as in apparitions like those of Paray-le-Monial and Lourdes.

Man in relation to animals, to the spheres of beings which are placed below him, occupies a distinct and, to them, a supernatural position, and to these creatures his actions are miraculous, in so far as they cannot understand them.

Now, have we any authority for believing that there is a sphere, state, or place different from ours, occupied by beings of a subtler essence and a higher intelligence than belong to members of the human race? That is to say, that as we on this earth recognize the existence of the three kingdoms—animal, vegetable, and mineral—with their divisions and subdivisions, may there not be, and are there not, in the unseen world beings of an order superior to ours, endowed with or possessed of attributes, powers and faculties altogether unlike and superior to the endowments of our nature? If this be so, the powers of such beings would be as superior, from our point of vision, and their actions as miraculous, as are our actions from the standpoint of animals or of lower intelligences.

According to revelation, we are surrounded by beings of a supernatural or preternatural order. We are told of the "Prince of the power of the air," of "principalities and powers in high places," that is, in the air above us. We are warned that "our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world," that is to say, against Satan and his rebel spirits, who are in conspiracy to ruin the human race and to frustrate the purposes of God towards mankind.

No mind which accepts the inspiration of the Bible may deny the existence and malign influence on human beings of these rebel angels.

That wonderful Apostle, St. John the divine, informs us by authority of the Holy Ghost that in the "great apostasy" of the angels two-thirds of the heavenly host remained loyal to their Creator and kept their principality. Many of these angelic beings are mentioned in Holy Writ as messengers of God, obeying His divine will, and are represented as the friends of all human

beings who do God's will here on earth as *they* do in Heaven.

To these pure spirits are ascribed many of the wonders and operations of nature:—the therapeutic or curative effects of certain waters, as in the pool of Bethsaida and the waters of the Jordan when Naaman washed himself in them; the eruption of volcanic fires, as in the devastation of Sodom and the cities of the Plains; the control of thunder and lightning, as on Mount Sinai; the ruling of the winds, as mentioned in the Apocalypse; the producing of earthquakes, as at the Crucifixion and Resurrection; the origin, direction, and cessation of pestilential diseases, as in the punishment of David; as messengers of God's mercy, as in the Passover.

That these angelic beings can make themselves visible to man we know from the experience of the young Tobias, and need only now refer to Abraham and his spiritual guests, to the angels of the Annunciation, to the liberation of St. Peter from prison and to other innumerable examples recorded in Holy Writ. The

control of the elements, and superhuman powers, are attributed in the Old and New Testaments to the ministry of angels. Just as man, within a limited sphere, can control the elements, and draw the electric fluid from the clouds, or make it the peaceful and instantaneous medium of conversation with his fellowmen in any part of the earth, so the Angels are represented to us as holding in their hands the secrets of the powers of nature, ready to combine and direct them according to the will of Him whose ministers they are:—now "passing over" the houses of the captive Hebrews and "smiting all the first born of Egypt;" now causing a malarial wind to destroy the hosts of Sennacherib; now "restraining" the plague as it threatened Jerusalem, or unlocking the gyves on the wrists of St. Peter and opening the door of his prison.

Nor does Science oppose itself to the possibility of these occurrences. Science—physical science—does not and cannot prove the existence of angelic beings, for these are outside of and beyond its domain, but it admits the possibility

of their existence and the actuality of their presence. It concedes that the air around us may be musical with the melody of unearthly voices or the whisperings of evil spirits. Thus the late Dr. Funk tells us: "It is a terribly dangerous mistake to think there are no evil spirits. There are great hosts of them. They come at times without formal invitation of the medium or of the circle and *control to the hurt of the members of the circle.*" And that eminent scientist, Professor Groves, says in his "Correlation of Physical Forces": "Myriads of organized beings may exist imperceptible to our vision, even if we were in the midst of them." So with regard to sound. Notes above and below a certain ascertainable pitch are inaudible to the human ear. Professor Tyndall in his interesting book on the "Glaciers of the Alps" writes: "Once as I crossed a Swiss mountain in company with a friend, I heard distinctly and for a long time the shrill chirping of innumerable insects, which thronged the adjacent grass. My friend heard nothing of this: it lay quite beyond his range of hearing." This

statement may help us to understand how it is possible for a person like Bernadette of Lourdes to be surrounded by sights and sounds unseen and unheard by others.

The eyes of the Prophet's servant had to be supernaturally opened before he could see the angels guarding his master, and the vision which was vouchsafed to St. Stephen before his martyrdom was unseen by those around him. In like manner the angelic hymn which broke the silence of the midnight air of our Saviour's nativity was heard only by the shepherds watching their flocks. So the voice which spoke from the clouds at the Baptism of our Lord was heard only by Him and John the Baptist. Though the travelling companions of St. Paul, when on his way to Damascus, heard the sound of the voice which converted him, yet they could distinguish no articulate words.

Assuming, then, as a hypothesis which science admits to be possible, and which the Church exalts into an article of faith, that there exist hosts of angelic creatures, good and evil, there is no violence done to the human mind when it

is asked to believe that such beings are able to accomplish things and perform acts which to us, with our limited powers, are prodigies or miracles.

But what is a miracle? A miracle is an effect without a visible or, in the human order, a known, cause. When we *know* and understand the cause, we no longer regard the effect as a miracle. When we call a miracle a suspension of the law or laws of nature, the expression must be understood, not in its absolute sense, but only as it relates to ourselves. The fire of Nebuchadnezzar's furnace departed not from the common law of burning because it did not consume the three young men, for it destroyed those feeding the fires: the youths were simply placed within the sphere of another law—a law unknown to the spectators and which shielded them against the natural law of combustion.

We also give the name of miracle to a result produced without the intervention of a secondary cause. For example, the conversion of water into wine by our Blessed Lord at Cana

we call a miracle, but we do not apply the word to wine produced from the grape. In point of fact, however, the one is as much a miracle as the other. He who, at the marriage feast of Cana, converted water into wine, performs as great a miracle yearly before our very eyes, though by a more gradual process. It is only our familiarity with it which prevents us from recognizing its miraculous character.

The miracles of grace are reflected in the miracles of nature. God is the author of both, and as He is daily performing miracles within the sphere of man's rebellious will, so He is also working them in the passive realm of natural powers, either directly, or through the ministership of His angels. Day after day He changes water into wine, wine into blood, blood into milk. Surely, then, it is perilous presumption of us, with our meager and fragmentary knowledge of the laws of nature, and standing as we are in the presence of a thousand miracles, to prescribe limits to the omnipotence of our Creator, or to say He cannot cure a helpless paralytic or "command the clouds

that they rain no rain'' without violating a law of nature. ''Why should it be thought a thing incredible with you, O King, that God should raise the dead?'' asked St. Paul of Agrippa. And the Church asks of the Agrippas of our time: ''Why should it be thought a thing incredible that an angel should appear and speak to a soul shrined in an earthly tabernacle, or that God should impart to the waters of—Lourdes, for instance,—medicinal properties, as He did to the pool of Bethsaida?''

While we here on earth are tabernacled in our bodies, we are altogether in a different sphere and state from angelic or demoniacal beings. When, in God's good time, we are liberated from the prison of the body, we shall no longer see ''as in a glass darkly.'' And let me here observe that whatever difficulties prodigies or miracles may present to speculative reason, they offer none to the practical faith of a Christian. He knows in whom he believes; his own experience and the history of the human race enable him to scatter to the winds the theories and suppositions of those much over-

rated scientists who are forever contradicting themselves.

In the Incarnation of the Son of God the Christian has a clearer revelation than Science can give him of the ways of our Heavenly Father with human souls. With a touch or with a word He commands the forces and laws of nature, and they obey. The blind man by the wayside, the paralytic on his bed, the woman of an accursed race, whose daughter was "grievously vexed with a devil," the disciples in jeopardy on a stormy sea, the widow weeping by the bier of her only son, the risen Lazarus, will for all time proclaim the omnipotent power of God and His love for and oversight of His children, "yesterday, to-day, and forever."

"Are there not in every community individuals who possess a mysterious power, concerning whose origin, mode of action and limits, we and they are alike in the dark? I refer to such organic forces as are summed up under the words clairvoyance, second sight, telepathy and the like. Rational medicine recognizes their existence and while she attributes them to morbid and exceptional influences, confesses her want of more exact knowledge, and refrains from barren theorizing."—"Myths of the New World."—BRINTON.

## II

## THE SIXTH SENSE

An Evening with Clever People—The Photograph—The Touch of an Armless Hand and a Spirit Call—Man's Faculties and Senses—Cause of Structural Changes—Examples from Animal Life—Cave Creatures—Birds that Cannot Fly—Rudimentary Organs—Statement of St. Francis Xavier—Decay of Certain Organs.

When wintering in Mexico, in 1912, I was induced to be one of six or eight ladies and gentlemen invited to partake of the hospitality of an Italian gentleman who, with his wife and daughter was staying for the winter in Mexico City. After dinner we all adjourned to the reception room. For nearly two hours we conversed about various matters—second sight, true and false miracles, and the sixth sense.

They asked me about my visit to Chiapas and my interview with Colomache, the Maya seeress. We began to talk of that Egyptian witchcraft by which the photograph or likeness of a friend

appears on the palm of a child's hand on the demand of the sorcerer. A lady present in the room observed that an acquaintance of hers, Señor ——, had, when in Cairo, purchased the secret of *reproduction* and had been able to do the thing, but having afterward become a practical Christian, he no longer practiced it.

A French gentleman, M. Dupotet, who was present with his daughter, a beautiful young girl of seventeen or eighteen, told of a strange experience which happened to him at Tegucigalpa, Honduras, where he went, accompanied by his daughter, to open an agency for a hardware firm of which he was senior partner. "My daughter," he said, "occupied at the *fonda* (hotel) a room which opened into mine. About midnight I awoke suddenly, felt a touch upon my shoulder and heard the words: '*Mon père, viens, viens vite*—Father come, come quick.' Thinking my child called me, I lighted my lamp and entered her room. She was sleeping soundly, but to my horror, crawling on the sheet that covered her was a hideous white scorpion, the most deadly of its

kind in Central America. Quickly lifting a rug from the floor, I fell upon and smothered it. Unless the voice I heard was the voice of her guardian angel, I can in no way explain the mystery."

The father of our host remarked in the hearing of us all: "I can well believe this happened, for we are surrounded with beings that we know not. A sense is wanting to us, and if but a veil dropped, we might see this room filled with beings who look on us. Besides mysteries of this kind are continually happening, and I believe it from what occurred to myself." He then told of an experience he had when on a hunting expedition in the Sierra Madre Mountains, with a man and woman who were what he called *prévoyants,* or "second sight" persons who possessed a power of orientation or a sixth sense. From what he told us and from what I heard from others that evening, I am satisfied that the average man, apart from his understanding, has many faculties which place him in intimate relation with his fellowmen and with beings of another world. He has an in-

tellect, which, as a rule, is the faculty of knowing things. He is a creature of sensations, of emotions, and sentiments. He has imagination or a faculty of reproducing in his mind the images of things seen or learned by any of his senses. He has external sensibility, which is acted upon by his five senses—touch, smell, taste sight, and hearing,—which place him in communication with the material world.

The more intimately we study animated nature, and, in particular, human nature, the more we are persuaded that not only men, but all other creatures have, by force of circumstances, by changes in food, climate, environment, and other conditions experienced in the course of ages many structural alterations. While inheriting, by a slow process, powers of adaptation, they have lost, through disuse, organs and faculties which in the remote past were integral and necessary parts of their being.

It is of common knowledge that in the dark recesses of underground caves and rivers, where eternal darkness reigns, many wonderful creatures exist and perpetuate themselves.

One of the greatest subterranean vaults in the world is the Mammoth Cave in Kentucky. It has been penetrated for thirty miles and is not yet fully explored. Through this cave the Styx River flows in profound darkness, and, in places whose depths cannot be sounded, swims a very peculiar fish, the Cyprinodon, which is blind. It has eyes that see not; it has lost the sense of sight, but the eyes and sight are not absolutely dead, for the Cyprinodon, when placed in an aquarium and in a mild light, recovers after two generations its power of distinguishing objects.

In the subterranean rivers flowing through the cavernous Alps of Carniola live strange fish and singular creatures entirely blind. Among these is the Proteus, a peculiar lizard-shaped creature provided with lungs and gills, which seems to combine all the attributes of an amphibious animal. In some of the crabs the eye sockets remain, though the eyes are gone. It is as if the tripod-stand of a transit was found with the transit missing. As it is difficult to understand that eyes, though useless, could

be of any assistance to fish, bird, or insect living in perpetual darkness, the loss of sight must be attributed to disuse. The cave-rat captured by Professor Silman in Guiana, was totally blind, but after living for a month in graduated light, it acquired a dim perception of objects.

There is no greater anomaly in nature than a bird that cannot fly, yet there are many such, e. g., the logger-headed duck of Venezuela, the Emu and the ostrich. In time the domestic hen, goose, and duck will no doubt entirely lose the power of flying. Long disuse will weaken their pinions. "None of our domestic animals can be named," writes Geoffroy Hilaire in his "Laws of Variations," "but has suffered a diminution of hearing, seeing, and smelling, and this is due to these animals being seldom much alarmed."

Structurally, men and animals have not changed in four thousand years. The men and animals embalmed or figured on the monuments of ancient Egypt, are identical with those now living. But the rudimentary organs now belonging to both orders, and which in remote ages

were developed and served a useful purpose, imply that in prehistoric times animals, and possibly men, were anatomically different from their existing descendants. The structural changes wrought by time are due largely to altered climatic conditions, to change of food, and to the disuse of the organs themselves.

Darwin, in his "Origin of Species," assures us that the boa constrictor retains rudimentary marks of a pelvis and of hind legs, and that the manatee (sea-cow) has rudimentary nails.

It would be difficult to name one of the higher animals in which some organ is not in a rudimentary condition. What can be more curious than teeth in foetal whales, which, when grown up, have not a tooth in their heads. Again, in nearly all mammalia, the males have rudimentary mammæ (teats). Rudimentary organs in some males still retain their potentiality. This occasionally happens with the breasts and mammæ of male animals which are well developed and secrete milk, as in the examples recorded by Von Humboldt and St. Francis Xavier, and may account for the origin

of the Couvade among certain primitive tribes in China, Brazil, Guiana, and Madras.[1]

Von Humboldt, in the third volume of his "Voyage aux Régions Equinoxiales du Nouveau Continent," says he saw, and verified his seeing by contact, a man in the Indian village of Parana, Columbia, S. A., suckling a three-months' old baby. In a letter written by St. Francis Xavier in October, 1547, to the members of his Society at Rome, he states: "In this Island of Amboyna (Malay Archipelago) I have seen what no one would believe, and what has been unheard of till now; so perhaps it will be worth while to tell you. I saw a he-goat giving suck to his kids with his own milk. He had but one breast, which gave every day as much milk as would fill a basin. I saw it with my own eyes, for I would not believe it without seeing it."[2]

[1] When a man's wife was confined for the first time, *he* went to bed for three weeks. His only food during these weeks was a small allowance of water and cassava. When his fast and lying-in was completed, his breast and back were scarred with the teeth of the accouri. This practice among the Arowaks and Caribs of Venezuela deceived the early Spanish adventurers, who reported in Madrid that in the discovered countries the men, and not the women, were confined.

[2] Coleridge's "Life and Letters of St. Francis Xavier," Vol. I, p. 382.

In the udder of a cow there are four developed and two rudimentary teats, but the latter in some of our domestic cows become well developed and give milk. How may we account for the sterility of these teats in nearly all cows except through disuse? Without doubt disuse has been the main agent in rendering organs rudimentary. These atrophied organs are witnesses to what the animal, or individual, was in other ages. They may be compared with letters which are retained in the spelling of a word, and, though of no use in pronunciation, they give us a clue to the derivation of the word itself.

Since there can be no doubt that in animals certain organs have been atrophied through disuse, may there not be in animals and men latent spiritual, psychic, or atavistic powers which have, through disuse or under altered conditions of life, almost disappeared? We know that the sense of fear or caution has almost disappeared in our domestic animals and that all of their physical senses have become impaired.

On the day of our rescue there was something very strange about the dog, which possibly students of animal psychology may be able to explain. He always used to share the bed of one of the men, and would remain quiet until the usual hour of rising. But on this particular morning, quite contrary to custom, he became so restless at about six o'clock that the cook, already at work, could not keep him indoors, but had to let him out. Lying awake, I heard the cook exclaim: "What the dickens is the matter with the dog?" "Beef" was running about on the sands apparently mad with joy, barking and playing in a most unusual manner.

Now, this question arises: Had the dog any presentiment of the coming event of the day? Is it possible the dog's instinct was so sensitive that he could hear, feel, or smell the approach of the steamer, which did not reach the island till one o'clock? We are all willing to admit, I dare say, that nature has still many secrets hidden from us, so although the behaviour of the dog may only be a strange coincidence, I simply relate the fact, leaving the explanation to others.—H. T. Bull, captain of the shipwrecked *Catharine.*

## III

## THE SENSE OF ORIENTATION

Animals and Their Senses—Do Animals and Insects Possess a Sixth Sense?—Experiments of Professor Fabre—The Wasps and Cylinders—The Striped Seal—Journey of a Cat—The Muskrat—Wisdom of Rodents—Opinion of Von Hartmann—Intuition—Goethe's Statement—Opinion of Professor Wallace—Unsolved Problems—Declarations of Dr. Johnson—And of Ferdinand Verre—Clairvoyance of the Shaman—Possible Solution.

Man, in the order of creation, represents the completion and perfection of the animal kingdom. At an early period in his existence his five senses were possibly more highly developed than those of animals. In addition to the possession of these senses he was endowed with other faculties which to-day belong to members of the lower animal kingdom. As certain wild animals can foresee and make provision for changes in weather, coming storms, and

severe winters, and moreover have a sense of orientation, may not man also, in early ages, have been dowered with similar faculties which have become atrophied through disuse? If animals, even to-day, possess a sense of direction or orientation, may it not be assumed that primitive man also was gifted with this sense?

In order to satisfy himself that insects and animals possess a sixth sense or a sense of orientation, which directs them to find their way home after being transported to great distances, Professor Fabre, the French naturalist, captured a dozen wasps and painted their abdomens white. He then put each of them in a separate cylinder and placed all the cylinders in a sealed box which he carried to a forest two and a half miles away from the nest. Here he liberated them and walked back to the nest. In five hours, he informs us, they all returned. They could not possibly find their way home by sight or any known physical sense; so Fabre contends that wasps possess a sixth sense, which naturalists term sense of direction or orientation.

To verify his conclusion, Fabre continued his experiments. He captured six other wasps, painted and carried them in sealed cylinders four miles into the heart of a populous city, and liberated them. They flew upwards, above the highest buildings, paused for a time and disappeared. Next day, Fabre visited the nest and found five of the six marked wasps he had carried away.

Take as another example the case of the striped seal recorded by Amundsen. This seal dives under a great floe and swims for miles until she is satisfied she is near a place sheltered from sea and wind. She now breaks the ice, and under the snow builds a vaulted chamber, where her young are born and remain till they are old enough to take to the water. The striped seal swims away every morning to fish in the open sea. She has absolutely no mark to guide her on the return voyage. It is pitch-dark in the water and under the ice, yet every night she returns home as if her way through the dark waters were illumined by a thousand lights. She swims

straight and true for the exact spot where the hole was made, rises and feeds her young.

Take as another illustration this example, recorded by the "London Standard," May 16, 1917. Towards the end of April, a cat, owned by Squire Love, of Wycombe, was missing. The Squire thought that his cat had been stolen or killed. Two weeks after the cat's disappearance Mr. Love received a letter informing him that the cat had returned to its first home in St. Neats, Huntingdonshire, where it had been raised and lived for two years. The distance travelled by the cat was ninety-nine miles, and as it had been brought in a bag to Wycombe in a closed car, how did it, through woods and plains and across streams, know the direction by which to travel? No one will concede to animals a power of foreseeing changes in the weather, months before these changes occur, by means of inferences formed from a series of observations. By what faculty then is the beaver governed when he builds his house at a much higher level in anticipation of a flood that would sweep away his old dwelling, or

whence comes the foreknowledge of the field mouse that, days before an inundation, leaves his home for higher and safer quarters?

During September and October, the squirrel, the musk-rat, and other rodents lay up for themselves enough food for a long or a short winter. How can the squirrel know, as he enters his first autumn, when the winter will set in, and in the absence of experience, how does he sense the duration, the mildness or severity of the winter and measure the quantity of food he must bring to his nest?

The power of forecasting the weather seems to be part of a sixth sense or an unconscious clairvoyance, of which the wild goose, when it wings for the South much earlier than usual, knows no more than the moose when, before an exceptionally cold winter, he grows a heavier pelt and thicker fur than is his wont.

What is the intermediate link between the unconscious cerebration of these animals and their acts? Is this prescience an unconscious memory or an attribute of their being, which is neither given directly to them through sense

perception nor deduced inferentially through their understanding? Have animals, then, a sixth sense, and are they controlled by intuition, or by some faculty which may not inaptly be called a sixth sense?

Dr. Edward von Hartmann, in his profound work, "The Philosophy of The Unconscious," says that "all animals and some men possess unconscious knowledge which is not acquired through the senses, but which will be found to be in their possession, though obtained without the instrumentality of the senses, by experience or by exercise."

This "unconscious knowledge" von Hartmann calls clairvoyance; I would term it a psychic or sixth sense. It is not an "illative sense," which Cardinal Newman defines to be "a reasoning faculty exercised by gifted and highly educated minds," nor the *phronesis* of Aristotle, which, in his Nichomachean Ethics, he calls "human forethought." It is not external prevision, nor instinct, which is a natural impulse impelling animals to do certain acts leading to their own welfare. Its nearest faculty

is intuition, which is that which presents itself spontaneously to the mind without the assistance of reasoning or reflection. We know so little of this sixth sense, and the subject is so obscure and so mysterious, that it is extremely difficult to formulate any theory, lay down any principle, or advance any explanation.

Its highest development is what is known in Scotland and in Scandinavia as "second sight."

This "sixth sense" is much more in evidence in certain countries than is generally supposed. An important argument in its favor is to be found in the testimony of eye-witnesses and statements of travelers bearing evidential value.

In close affinity with this sense of orientation is the power of "second sight," which enables certain individuals to see what is occurring in distant places. Von Hartmann and Sir Bernard Burke (in his "Vicissitudes of Great Families") give many examples of "second sight," and Goethe records an instance of clairvoyance which fell within his own experience and which he confirmed down to the minutest

detail. He calls second sight "a condition of the unconscious mind, an automatic action of the human organism."

Facts connected with this class of phenomena are often ignored because they cannot be explained from a materialistic side, are not in harmony with human experience, and cannot be proved by the inductive or experimental method, as though the last contention is not equally impossible when applied to morals, social science, and politics.

Nature everywhere is full of mysteries. Professor A. R. Wallace and other scientific observers furnish in their writings interesting examples of correlation of colors with constitutional peculiarities among certain animals. No one has been able to explain why all male cats with blue eyes and white color are deaf, or why female cats with tortoise shell markings are unable to hear. Equally remarkable and impossible of explanation is that the young of white, pale-blue, yellow-tinted, or dun pigeons of all breeds are born naked, while the young of all other colors are covered with down. This

is a case, as Professor Wallace remarks, where color seems of more physiological importance than all the structural differences between the varieties and breeds of pigeons.

Nor can anyone give a reason why the element in yellow phosphorus is an active poison, while the same element in red is harmless. Again, Professor Tidy declares that peperine is the poison of all poisons to keep us awake, while morphine induces sleep, though to the chemist and analyst these two poisons are of identical composition.

Dr. Johnson tells us in his book, "The Diseases of Tropical Climates," that in Virginia there is a plant locally known as the "paint-root," which, when eaten by any other than black pigs, colors their bones pink and rots the hoofs, and that black pigs alone can thrive where the root grows. In the Tarentina, a region in Spain, white sheep die if they eat the Hypericum Crispum—a species of St. John's wort,—while black sheep are immune to its effects. That we cannot understand nor explain some phenomena of animal, or human life, is

not an adequate reason for rejecting them as impossibilities.

* * *

We have seen that animals are endowed with a highly developed sense of direction. It is now in order to inquire if man at any time in his history possessed this sense. That savages have some power of orientation in common with animals is admitted by Stanley, Burton, Bruce, Speake, and Grant. In civilized man this faculty is only just traceable. The power declined as his self-conscious mind assumed control, and is no longer essential.

The African savage and the Australian bushman, in common with animals, are still possessed of an intuition or a sixth sense which in civilized man has, through disuse, been atrophied. Ferdinand Verne, in his "African Wanderings," says that among the Bashutos he met several men who were gifted with second sight and a sense of orientation. Apollonius Dyscolus, the Alexandrian rhetorician, states that, to his own knowledge, when a company of Roman soldiers, in the reign of Adrian

(170 A. D.), were lost and perishing of thirst in the Libyan desert, a party of camel riders came to their rescue. The riders declared they were sent from their camp, thirty-five miles to the north, by the Cadi who in a trance saw and described the region and the perishing soldiers.

Certain it is that to-day, as in past times, there are individuals who by sympathy, affinity, or other unknown quality, are able instantaneously to commune with intimate friends in other places, and this is practised by persons said to be *en rapport,* the one with the other. The limit to this we do not know, but it is not unlikely that telepathy, clairvoyance, orientation, and second sight are affinities.

In his "Travels in North America," Carver, a practical and experienced Englishman, says that, when he was with the Kilistinons—a Cree tribe—in 1767, famine threatened them unless some traders, whom they expected, came to their relief. A shaman or medicine chief, leaving his tent, called the people together and announced that at a specified hour, the next day, a canoe would arrive and report the coming of

the traders. Carver and the band were on the beach the following morning, and at the hour foretold by the shaman, a canoe appeared in the distance, and, after beaching, its paddlers announced to the people the coming of the flotilla.

Sagard and the Jesuit historian and traveller, Charlevoix, record in their works equally singular instances.

The *Atlantic Monthly,* July, 1866, published an article written by General J. M. Brown, who vouches for the accuracy of every detail of the narrative. In 1855, General, then Captain Brown, was commissioned to find a band of Indians supposed to be hunting in the regions between the Mackenzie and Copper-mine rivers. He was accompanied by a detail of voyageurs, many of whom through hunger, sickness, and fatigue abandoned the expedition. The Captain was seriously thinking of giving up the search when, unexpectedly, he met three hunters of the very band he was seeking. The warriors told him that they were sent out the day before to meet him by their medicine chief, who told

them what route they should follow, the number of men in the party—and described their arms, dress, and personal appearance. When the Captain and his men were conducted to the village of the Indians, he asked to see the shaman who had despatched the messengers. The shaman—an intelligent middle-aged man—appeared, and when asked how he knew of the coming of the white men, answered: "I shut my eyes, my spirit told me to look; I saw a place and four white men standing." He could or would offer no other explanation.

However much these examples of a sixth sense may tax our credulity, there are, in all literature, very many instances of a similar kind.

Now, what is the explanation of these phenomena? Are they caused by the subliminal or subconscious mind of the operator? Psychologists tell us that there are certain undefined functions of the mind which act independently of our senses and are outside our ordinary consciousness. Father Maher, in his "Psychology," says: "It ought not to be forgotten

that besides the mental operations which reveal themselves in consciousness, there is much evidence to establish the existence of vital activities of which we are not at times aware. . . . There is considerable dispute as to their exact nature and how their relation to the mind should be conceived. It is sufficient to call attention to their reality and to admit that, although unsusceptible of introspective observation, some of these activities are intimately connected with our conscious life."

There is apparently beneath our conscious mind a secondary and mysterious process of mind action, distinct from and independent of our primary self, as if there were two minds, a conscious and subconscious mind, each performing its own distinctive function. In ordinary terms the difference between the two may be stated as follows: The one or objective mind takes cognizance of the visible or objective world. It acts through the five senses, and its highest function is that of reasoning. The subjective or subliminal mind perceives things or persons, as do clairvoyants, independently of

the senses. It experiences as if by intuition. It sees without the eyes, the natural organs of vision, and, on occasions, apparently at least, leaves the body, travels to distant places, and, returning, records whom and what it has seen. This brings us to the phenomenon of bilocation, with which we will presently deal.

There are so many well authenticated attestations to the existence of this psychic power or sense that they cannot be disregarded by impartial minds.

The man possessed of a sixth sense sees not only the direction in which he should travel, but the objective itself, his village, his house and its surroundings. The many examples recorded in Enemoser's "History of Magic," and in Smedley's "Occult Sciences," of the reality of this sense, are persuasive if not convincing evidence of its existence.

It is much easier to deny the possibility of the acts than to account for them, but examples such as those mentioned are too numerous and too strongly attested by honest and impartial witnesses to be consistently denied. It is more

rational to accept the facts than to conclude in spite of overwhelming testimony that those who have seen and testify to the occurrences are enthusiasts who were deceived, or are deceiving others.

There is such an intimate connection between clairvoyance, second sight, and orientation that it becomes difficult to draw lines of separation. Possibly, however, savage man and wild animals have the five senses so highly developed and perfected that in the very long time demanded for that development the psychic faculties or sense perceptions may have also acquired a development resulting in clairvoyance, conscious or subconscious. In attacking this hypothesis as simply a connected chain of opinions, those who undertake to destroy a link of the chain should supply its place by a stronger link. Now that comparative psychology is reaching the dignity of a science, there ought not to be insuperable obstacles in the path leading to a solution of the problem. It is time that a consistent theory should be propounded regarding the subject, if only on

the foundation of the old adage that even a faulty hypothesis is better than none at all and that all progress must have a point from which it moves forward. When confronted with the problems of clairvoyance and orientation we are tempted to exclaim with Renan, "*On est pris de vertige*—one's head is seized with dizziness."

"And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand ye looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven."—Acts I, 10 sq.

## IV

### WONDERS OF BILOCATION

Villasenor's Report—The Spanish Nun—Case of Bilocation—An "Ecstatica"—Was She Transported to America?—The Indian Tribe Visited by Her—The "Demon Priests"—Benavide's Experience—His Statements—Declaration of the Nun—Signs and Wonders—Meaning of the Word Bilocation—Examples from Holy Writ—Angelic Apparitions.

The late Professor Cooke Taylor, in his work on "Occult Power," contends that there are many examples in the history of occultism in favor of the belief which was held by many of the early Spanish missionaries to America, and by learned men at Madrid, that the white and bearded patriarch deified by the aborigines of Mexico as the "Fair God" who preached Christianity to the natives in pre-Columbian times, was Saint Thomas the Apostle. From a tradition coming down from the ages and still linger-

ing with the Latin races, the description and appearance of Saint Thomas corresponded with the outward form and personality of the "Fair God" of the Mexicans. And did not the Saviour include this land when, after He rose from the tomb, He said to His Apostles: "You shall be witnesses unto me in Jerusalem, and in all Judea and Samaria and even to the uttermost parts of the earth"? Moreover, Saint Thomas was a twin, and, in the Nahual language, the last syllable in the name of the "Fair God" meant one of two born of the same mother and at the same time. Again the sixteenth century was closing the long period known as the "Ages of Faith," when alchemy, miracles, prodigies, and legends yet held their own with the march of the human intellect. Nor from the authenticated cases with which theologians and students of occult subjects were, in those days, familiar, cases of bilocation, bicorporeity, and aerial transportation, was there anything incredible in the living body being *apparently* in two places at the same time. They were familiar with the eighth chapter of the "Acts of

the Apostles," telling of the aerial transportation of Philip from the road to Gaza to Azotus, and with the fourteenth chapter of Daniel recording the aerial and instantaneous flight of the prophet Habacuc from Judea to Babylon and from Babylon to Judea.

"But how," you may ask, "was it possible for these men of learning and common sense to believe an absurdity, even an impossibility?"

But is bilocation—that is, the same person, at the same instant of time, appearing in two places, no matter how near or how remote—absurd, contradictory, and impossible? Well, let us appeal to history and then each one of us may form his own opinion.

A word as to the historian. I know of no man who, in his day, stood higher in America for historical research, accuracy of citations, and incorruptible honesty than John Gilmary Shea. Dr. Shea's many and varied accomplishments, his knowledge of languages, both ancient and modern, his diligence in prosecuting his investigations, his antiquarian lore, his careful discrimination in arranging and collecting

the results of his investigations, his power of analysis and marvelous ability to enter upon the right path and thread his way through labyrinths of confused statements and separate truth from falsehood, were recognized by European and American scholars long before his death, in 1892. Now, when a man of his scholarship and historical honesty, after the most careful examination, lends his name to the support of that which appears to be incredible, this fact, to use the words of one of Shakespeare's characters, at least "must give us pause." In Shea's "History of Catholic Missions Among the Indian Tribes of the United States" (Dunigan, Ed. 1854) there is a very interesting chapter on the labors of the early Spanish missionary fathers in Arizona and New Mexico. Writing of the wonderful labors and success of the missionaries with the tribes of New Mexico, Dr. Shea says: "Among those who contributed to bring about so happy a result are included the names of Fathers Benavides, Lopez and Salas at Tumanas, Father Ortego, and, we may add, the venerable Maria de Jesus

d'Agreda (Spain), whose mysterious connection with the New Mexican mission, whether now believed or not, certainly drew great attention to it at the time, and gave it an extraordinary impetus. Benavides met a tribe which no missionary had as yet reached, and found them to his amazement instructed in the doctrines of Christianity. On inquiring, he learned that they had been taught by a lady whose form and dress they described. This account he (Benavides) gave in his work published in 1630. Subsequently, Father Bernardine de Siena told him that the nun Maria d'Agreda had, eight years before, related to him apparitions of a similar character. Benavides then (on his return to Spain) visited her and was at once struck with her resemblance to the lady described by the Indians, and still more so by her account of the country and the labors of the missionaries, of which she related many remarkable incidents."

The full history of this extraordinary case of bilocation is given by the scholarly Benedictine, Dom Guéranger. I deem the subject of such

importance in association with the possibility of St. Thomas or St. Brendan teaching Christianity to the Maya tribes of pre-Columbian Yucatan, that I will condense it from the French work.

Remember, however, that I do not adopt the opinion that St. Thomas, the Apostle, did visit America; I merely contend that the Spanish friars and Spanish writers had plausible reasons, supported by the sworn testimony of unimpeachable witnesses in analogous cases, for believing that Quetzalcoatle, the "Fair God," was the Apostle, St. Thomas.

I opened this chapter with St. Luke's account of the Ascension of our Lord in order to show that human bodies and a human language were given by God to the Angels who "stood by them (the Apostles) in white garments." This example will be interesting when I come to treat of the singular case of Maria d'Agreda, the Franciscan nun.

When Frederico Villasenor returned from his expedition, in 1748, he included in his "Teatro Americano" a brief but illuminating report of

the Indians then living in New Mexico. "The natives," he tells us, "are comfortably clothed in garments woven by themselves; they are an industrious and contented people. The churches, built under the direction of the Franciscan Fathers, are as fine and imposing as those in the rural districts of Southern Europe, and the services for the Indians as grand and as scrupulously carried out as in Spain. There are twenty-seven parishes established, averaging one hundred families to a mission."

Included among the names of the zealous missionaries who accomplished these results is, strange to say, that of a Spanish nun, whom the Fathers had never seen. She was known in her community as Maria de Jesus, and was one of that privileged class of souls in whom the effects of original sin or the first transgression seemed to be almost effaced, and who are admitted, while still in the flesh, to that intimate union with God which the elect enjoy only in the beatific state.

In the lives of the Saints we perceive that each one of them, when he or she was, by sublim-

ity and intensity of prayer and meditation, admitted into privileged union with God, was distinguished for what is called by ascetical writers a "particular devotion." Maria de Jesus, or, as she is at times referred to by her contemporaries, Maria d'Agreda, was, during the waning years of her conventual life, offering to God her prayers, mortifications, and sufferings for the conversion of the American tribes. The conversion of the Indians of New Mexico was a particular object of her private devotions. One morning, while in intimate union with her Saviour, she received a revelation that God would soon confer upon the missionaries and Indians of New Mexico a special favor. Then it was that this holy nun experienced for the first time in her pious life these visitations, or, as Dom Guéranger writes, "phenomena of grace," which entitle her to be ranked among the apostles of these idolatrous lands. She became an "Ecstatica" and, while under miraculous influence, experienced sensations like unto one carried on an aerial journey to

unkown and distant regions. The climate of the country to which she was transported was not unlike that of her own Castile, but she was surrounded by men, women, and children the like of whom she had never looked upon. The vegetation was unfamiliar, and there were no cities, towns, great buildings or bridges. Impelled by a mysterious inner voice or influence, she began to teach the strange people the doctrines of Christianity, and though she expounded the mysteries of religion in Spanish, her audience listened attentively and seemed to understand her speech. Many times she relapsed into the ecstatic state, and on each occasion was transported across a great waste of water into a region where dwelt the people to whom she was commissioned to preach. She, at last, succeeded in winning to Christianity all the members of the tribe, including the chiefs and shamans or "demon priests," as she called them. While among these Indians she saw, afar off, the Franciscan missionaries reaping a harvest of souls like unto those she was in-

structing. She counseled her converts to dispatch messengers to these missionaries and ask for a priest to return with them.

It was in the year 1622 that Maria de Jesus, in ecstasy, experienced the sensations of aerial transportation and in the same year instructed the tribe. "Before this time," writes Dom Guéranger, "the Franciscans laboring among the Indians of New Mexico had not reaped a harvest of souls commensurate with their zeal and their expectations." One morning, as one of the Fathers, on the mission of San Augustin de Isleta, was coming out of his adobe church, he was met by five Indians whom he had never before seen. Their speech was that of his own mission tribe, with dialectic variations. They claimed to have come from beyond the Rio Pecos, said they came as messengers sent by their chief who asked for a priest to live among them, and concluded by requesting to be baptised. The missionary inquired the name of their tribe, in what direction their country lay and what river flowed through it. He added he could not accede to their request for baptism

until they were instructed in the faith. They replied that they and the members of their tribe were already instructed; that a woman strangely dressed had visited their people and made known to them the life and doctrines of Jesus Christ; that her visits to them were many, and that it was she who had told them to come to the missionaries. Where she lived and how she came they did not know.

The missionary—Father Alonzo de Benavides—examined the messengers in the doctrines of Christianity and found them well instructed. He pressed them for a description of the mysterious woman, but the Indians after describing her dress and appearance, could only repeat that they had never seen any one like her. Benavides, with a companion, started that afternoon with the Indians for their distant village. When, after three days' travel, he entered their village, he was received with the most lively manifestations of joy and, to his amazement, found that all the adult members of the tribe were well instructed in Christian doctrines.

"But," I almost hear you exclaim, "this is incredible if not absurd." Well, read on. Father Alonzo de Benavides was satisfied from the description he received that the lady was a Spanish nun. In 1630 he was in Seville on business of his community in New Mexico, and took advantage of his visit to discover, if possible, the personality and the dwelling of the mysterious woman. He made known to the Superior General of the Franciscan Order in Spain—the Very Rev. Bernadine de Sienna—the history of the miraculous conversion of the Indians and his desire to trace the identity of the nun. The Superior had already made the acquaintance of Maria de Jesus and had heard of her ecstasies. It occurred to him that, possibly, this saintly nun might be the privileged soul referred to by Father Benavides. He furnished him with letters to the superior of the convent and to Maria de Jesus herself, in which he begged her to give to the missionary any information in her possession bearing on the subject of his quest.

Soon after Benavides entered the city of Agreda he obtained an interview with the

"Ecstatica." As she was a member of a cloistered community, he was granted this privilege through the influence of the Provincial of the Franciscans, Sebastian Marzilla, and of Francis de la Torre, confessor to the nun. When Benavides was ushered into the presence of Maria, he handed her a letter from the Superior General of her order, commanding her by her vow of obedience to answer Benavides' questions, and to reveal what she knew having any bearing on the purport of his visit.

The example, or fact, which I am now about to record is of, apparently, the double presence of one personality; that is, the same person appearing in different places at the same time, as in the instances recorded in the lives of Saints Francis Xavier and Alphonsus Liguori. This phenomenon carries us at one stride into the subject of bilocation or bicorporeity. "But is not this an absurdity, an impossibility?" I answer: "Undoubtedly it is, if the word be accepted in its narrowest and rigorous sense. But bending the meaning of the word a little, bilocation takes its place with admissible pos-

sibilities and, leaving the regions of the absurd, enters the exalted circle of thaumaturgy or the sphere of the marvelous.

Every discussion about any subject will best proceed from an examination of its name or of that by which it is generally known. In the name we have the true declaration of the innermost nature of anything; we have a witness to that which the universal sense of men, finding expression in language, has ever felt to lie at its heart. If we would learn to know anything intimately, we must begin by finding the name which it bears. Thus, what we commonly term miracles, are in Sacred Scripture called "wonders," sometimes "signs," often "powers," or simply "works," or "mighty works." An example drawn from one of our Divine Lord's acts of kindness may help to illustrate how a "miracle" may at once include all the above terms. The healing of the man "sick of the palsy" (Mark I, 3), for example, was a wonder, for they who beheld it "were all amazed"; it was a "power," for the man, hearing the words of Christ, "arose, took up his bed and went his

way in the sight of them all"; it was a "sign," for it proved that One greater than men thought him to be, was among them; it stood in connection with a higher personality, of whom the "sign," and the seal, and the cure was wrought that those who witnessed it might "know that the Son of Man hath power on earth to forgive sins."

Now, the meaning of the word bilocation, according to masters of ascetic theology, is that an apparition, which is visible to one or to many individuals, of a person known to be living hundreds of miles distant from where the apparition appears, is that of a good or evil angel which assumes a body like unto that of the living person and clothes the same as those worn by that person.

Bilocation, then, may mean the same body *apparently* occupying two spaces; or it may mean two bodies identically the same, which is called bi-corporeity; or, again, the same body, as in the case of the prophet Ezekiel (XI, 24; XXVII, 1; XL, 1, 2) and of Habacuc (Dan. XIV, 32), may be transported with such intense

velocity from place to place as to lead to a conviction of a *"replicatio corporis"* or a double body. If at any time you have read Charles F. Lummis' book, "In the Land of Poco Tiempo," or the "Occult World," by E. T. Sennett, or, better still, "Les Hauts Phénomènes," by Gougnet Des Mousseaux, you must be familiar with authenticated examples of aerial transportation.

And now having, in a measure, "blazed the trail," let us give ear to the wonderful narrative from the lips of Maria de Jesus.

With becoming diffidence, yet with the utmost candor, the nun unfolded the story of her ecstasies, beginning with the first visitation she experienced and recording, as she advanced, a remarkable series of ecstatic experiences. She frankly confessed that she was unable to explain the process—"el modo"—by which her spirit appeared and was able to exert influence at so great a distance.

After having been privileged with her confidence Benavides began to question her in detail on the distant regions of New Mexico,—with

which he was intimately familiar. He examined her on the topography of the country, the landmarks of the locality she claimed to have visited, the dress and habits of the tribe she converted and on minute particulars of the land and its people, with which only one who had lived for some time in the country could be at all familiar. To his astonishment he found her as well acquainted as himself with everything concerning the particular village and its people. She was not only familiar with the topography of the country, but told him the names of the Indian tribes and the names of the towns and rivers which could only be known to one who had lived with the tribes. She stated, moreover, that she had many times seen the priest and his companions, corroborating her statements by furnishing the names of places he had visited on certain days, and supplying minute details of the missionary's life.

Benavides, intending to reduce to writing not only the strange history of the miraculously converted tribe, but also his interview with Maria d'Agreda, ventured to question her critically

on the means—"el modo"—by which she was able to visit the Indians. He put a straight question to her by asking if she was there physically or in person. In answer to this inquiry she showed apparent diffidence and reserve, but later in a declaration which she made and wrote out she expressed her opinion in the words of St. Paul when recounting for the Corinthians his wonderful experience: "I know a man in Christ, whether in the body, I know not, or out of the body, I know not. . . . caught up into Paradise, and heard secret words, which it is not granted to man to utter." (2 Cor., XII, 2–4). She concluded her statement as follows:

"That which appears to me to be more certain as regards the manner by which these occurrences took place, is that an angel from heaven appeared among these people under my figure, preached to and instructed them and that I saw here, while in the ecstatic state, all that there happened in the country so far away."

I deem this remarkable case of such importance in association with the Mexican tradition

of the "Fair God," or white patriarch, who, in pre-Columbian times preached Christianity in Mexico and Yucatan, that I feel warranted in introducing additional authorities in support of the contentions of Gilmary Shea and Dom Guéranger. In the life of that beloved Franciscan priest, Junipero Serra, the Apostle of California, by Palacio, there is published a letter of Benavides recording the miraculous conversion and also a letter from Maria d'Agreda. Benavides' "Memorial" was printed in Madrid, 1630. The whole history of the case is told in "La Mistica Ciudad de Dios." The title of Dom Guéranger's book is: "Maria d'Agréda et la Cité Mystique de Dieu."

When Benavides' Memorial appeared, several eminent writers attacked, whereas others defended the reality of the apparition. The discussion filled many volumes, but Rome has given no decision, and we are free to believe or not believe the history, just as we are the writings of Plutarch or the younger Pliny. To me it appears to be an established case of clairvoyant trance, and in a process of canonization would not, I am of the opinion, have a place with the

"*dona supernaturalia,*" nor among proved miracles.

The possibility of an angel appearing in human form and instructing the tribe is not open to contradiction. The Scriptures record many instances of such angelic apparitions. We have a notable example in the case of the angel who accompanied young Tobias to Rages, the City of the Medes.

These Hindoos of Malabar, when asked if, in their land, there were apparitions or phantoms, replied: "Yes, but we look upon them as *evil spirits.* We believe them to be the *souls* of those who *committed suicide,* or perished by a violent death. Night is their favorite time for appearing. They seduce the weak minded and the curious and tempt others in a thousand different ways. They aim to do all the injury they can to human beings."

J. Görres, "La Mystique," Vol. III, p. 63.

# V

## BICORPOREITY

Classification of Phenomena—Rita of Cascia—Görres—His History of her Aërial Transportation—Case of the Blessed Lidwine—Example from the Life of St. John of Copertino—The Apparition at the Bedside—Wonderful Example of Bicorporeity Recounted by Count des Mousseaux—Double Appearance of a Living Man—Opinion of St. Thomas.

The phenomena of bilocation, bicorporeity and aërial transportation may be classified into separate groups, having an intimate affinity or relationship to one another.

For example, a person may be carried with incredible velocity to a distant place and then the *système moteur* or moving agent acts in an especial manner in producing wonders of this order. Perhaps the most voluminous and accredited writer on Christian Mysticism, as contrasted with naturalism and rationalism, was Joseph von Görres, who wrote "Die Christliche

Mystik." He was a teacher at the University of Munich, a writer of marked distinction, and one of the most scholarly men of his time, say from 1798 to 1848.

Dealing with the authenticated case of the Blessed Rita of Cascia, he writes in his "Mystik": "We record as an example of aërial transportation the flight of Rita of Cascia, who enjoyed the privilege of passing through closed doors." This holy woman desiring, after the death of her husband, to become an Augustinian nun, was refused admission to the community. She then appealed to God in prayer, and while she prayed, was transported through the air, carried into a convent and deposited in the midst of cloistered nuns. Great was the amazement of the nuns when she appeared, for they knew all entrances to the building were barred. When she made known who she was, how she had been transported, and her wish to dedicate herself to the service of God in prayer and adoration, she was admitted to the privileges of the community.

Another example is that of St. Peter Rogala,

who, in sight of a multitude of people, was for three hours suspended in the air, and surrounded by such a luminous halo of glory, that those who saw him thought his body was on fire.

Facts of the second class: The person confined to a certain locality, is in spirit carried to another place and in that place accomplishes the will of God as did Ezekiel and Habacuc. A touching and beautiful example of this second order of phenomena are the mystic voyages of the Blessed Lidwine, who in her aërial flights was often accompanied by her guardian angel. One day, while her spirit was passing from church to church in the City of Rome, she suffered as if thorns had entered her hand, though her body remained in her own room and did not accompany her in her flight. The next day, returning to her natural self, her finger pained her greatly and, in her finger, the prick of the thorn was quite visible.

Facts of the third order: Among the experiences of the third class are those of actual bilocation. Here we find the individual is in a

particular place and is seen and spoken to by others and, at the same time, is seen elsewhere and acts as if he was really and substantially present. This, for instance, was the experience of St. John of Copertino, who lived in the village of Assisi, Italy. When his mother lay at death's door, in Copertino, she bewailed the absence of her son, and in the intensity of her yearning for him cried aloud: "Oh, my son, my son! Shall I never again meet you on earth?" At once the room in which she was dying blazed with exceptional illumination, and the mother beholding her son coming through the flaming light to her bed, extended her arms and exclaimed in the hearing of those present: "Joseph! O my son!" Now on this same day and at the same hour there were those in Assisi who saw Joseph leave his house hurriedly and enter the church, ostensibly to pray. Alarmed at his excited appearance and haste, one of the men followed and asked him: "Is there anything the matter?" "Yes, yes," he answered, "my poor mother is dying." The neighbor went out, leaving him with God.

This apparition of the living man by his mother's side at Copertino was confirmed by letters which, soon after the death of the mother, were received in Assisi, and the fact was afterwards proved by the sworn testimony of those who saw the saintly man at the bedside of his mother.

Let it, however, be understood that, according to the decision of the learned Pope Benedict XIV, and the statements of eminent theologians, these prodigies, and others mentioned in ecclesiastical histories and biographies and in the "Lives of the Saints" are not to be classed with the miracles so intimately associated in the New Testament with the foundation and expansion of Christianity.

We may or may not accept them. But if the evidence in their favor carries legal weight, if the witnesses testifying to what they claimed to have seen and heard are known to be honest men of good, common sense, are reputed among their neighbors to be respectable and trustworthy, and can have no reason for misrepresenting what they witnessed and heard, then

a jury of their countrymen will believe them.

Take, for instance, the case critically examined and scrupulously gone into by Count Des Mousseaux in his extraordinary book, "Les Hauts Phénomènes," and accepted by him as an actual occurrence which happened in his own lifetime.

"Early in 1864," writes the Count, "I met in Paris the Reverend Father Palgrave, formerly a cavalry officer in the French service, who resigned his command and became a Jesuit missionary in India. Among the passengers who sailed on the same ship with Father Palgrave, when he was returning from India in 1857, was an English officer, who was sailing for England on furlough or military leave of absence. After they had been at sea some fifteen days, the officer said to the captain in the hearing of Père Palgrave:

" 'Captain, who is this stranger whom you are hiding from us?'

" 'You're joking,' answered the captain.

" 'No, on my honor, I saw him yesterday for the first time, but he hasn't appeared today.'

"'Why, what do you mean, are you serious? If so, explain yourself.'"

"'Well, be it so,' spoke the officer; 'last night, when I was thinking of turning in, I saw a strange man make the rounds of the ship, open doors and close them, and shake his head, as if to say, 'what I am looking for is not here.' He then approached me, looked me over and retired with an apologetic air.'

"'And what,' asked the Captain, smiling, 'might be the appearance, the dress and the age of this man?'

"The officer described the stranger even to the minutest detail."

"'Good God,' exclaimed the Captain, 'if what you say be true, then that man is my father, he cannot be another.'—

"When the ship arrived in Liverpool, the Captain learned that his father was dead, and that it was *after* the apparition was seen that he had died; but that on the evening when the French officer saw him, he was for a time delirious and then became unconscious. Regaining his senses, he said to those by his bedside:

"'Where do you think I have been since I fell asleep? I crossed over a great part of the sea, visited my son's ship, searched high and low for him, but didn't see him.'"

Assuming the truth of this relation, we naturally ask ourselves, "Did the soul of the dying man leave his body?"

St. Thomas, the "Angel of the Schools," would answer: "No. The will to act which belongs to the soul is shut up in the body, to which the soul is united. Where the body is at one time, the will is with it."

I can only repeat with the Psalmist that "We are fearfully and wonderfully made."

## VI

### DUAL PERSONALITY

Does Bilocation Involve a Contradiction?—The Voice of History—Apparition of Ananias—Saul of Tarsus—Case of St. Alphonsus Liguori—His Double Presence—Authorities Supporting its Reality—Statement of Eliphas Levi, the Spiritist—Acts of the Canonization of Saints—Extract from the Roman Breviary—St. Francis Xavier—A Wonderful Case of Bilocation—Testimony of Eye-Witnesses—Remarks.

That bilocation contradicts all the properties of matter, so far as our understanding has reached, and is physically impossible, is the unanimous conclusion of all scientific materialists. Whether or not it is absolutely, or metaphysically impossible (and by this I mean whether it involves an intrinsic contradiction, so that by no exercise of power, even omnipotent power, could the same body be, at the same instant of time, in two places) is a subject too abstruse to be discussed in these pages.

The distinguished philosophic writer, Father Dalgairns, in his treatise on "Holy Communion," where he deals with the extension of matter, contends for the possibility of absolute bilocation and, if you take an interest in the subject, I advise you to read his book. Just now, however, it will be of more interest for us to consult history for authentic examples of the phenomenon, leaving the philosophy of the mysterious and occult for theologians and metaphysicians.

I regard the apparition of Ananias recorded in the ninth chapter of the Acts of the Apostles as a very remarkable instance in the history of bilocation and the first of its kind to be found in Holy Writ.

Saul of Tarsus,—canonized as St. Paul, the Apostle,—retired by the command of the "Lord Jesus who appeared to me on the way," to the house of a disciple named Judas in the "street that is called Strait." While alone in his room, Saul "saw a man named Ananias coming in and laying his hands upon him that he might receive his sight." Saul, after our Lord

Jesus Christ appeared and spoke to him on the way, "rose from the ground and, his eyes being open, he saw nothing," that is to say, he was blind. Now at the time when this occurred Ananias was in another part of the city and did not for three days after Saul saw him "coming and laying his hands upon him," actually in person enter the room and say to Saul: "Saul, brother, the Lord Jesus hath sent me . . . that thou mayest receive thy sight and be filled with the Holy Ghost."

This scriptural case I regard as a true example of bilocation, that is a living man filling space in a certain place and his *simulacrum* or other self actually appearing, at the same time, in another. Now let us take an instance or two from the lives of the Saints.

Early one morning St. Alphonsus Liguori, bishop and founder of the Redemptorists, or, to be precise, the "Congregation of the Most Holy Redeemer," entered his chapel, as was his daily wont, to say mass. Suddenly, as he was preparing to vest for the Holy Sacrifice, he was overcome with weakness and his face took on a

look of sadness and wonder. In silence he walked to his chair and sat down. At once his head fell forward and rested on his breast. There was no movement of the lips in prayer, there was no rising or falling of the bosom; the eyes of the venerable man closed as if in sleep, and the diverse functions of life were, to all outward seeming, suspended.

He remained in this state of immobility for hours, and no one ventured to trouble his repose. When he regained consciousness, he rang his chair bell and rose to robe for mass. When the brother who usually served his mass entered the chapel he told Alphonsus he was too ill to offer up the Sacrifice. At once the chapel was filled with the priests and domestics of the house, who had watched with anxiety the end of the cataleptic sleep. When Alphonsus, in surprise, asked a reason for their presence, he was told that for many hours he was as a dead man. "Ah! yes indeed," he answered, "but I have come from the bedside of the Pope, who is now dead." Those who heard him deemed this to be the hallucination of a sick

man; but when the report of the death of Pope Clement came to the bishop's city of St. Agatha, it corresponded exactly with the day and the hour, September 22, 1774, when Alphonsus had returned to himself.

Novaes, in his "History of the Popes," recording this phenomenon, writes: "Clement XIV expired on September 22 at the thirteenth hour (7 A. M.). There were present at his death the superiors general of the Augustinians, Dominicans, Observantines and Conventuals; and with them, in their midst, was the saintly Alphonsus de' Liguori, who, though his body was elsewhere, was miraculously in the chamber of death. The presence of Alphonsus was cited at the judicial process for his canonization and was accepted and approved by the Holy Congregation of Rites" (St. Liguori, Vererdier, 1833, p. 318).

To the weight of the authority of the Congregation of Rites allow me to add this declaration of the spiritist, Eliphas Levi, who apostatized from the Church and entered the ranks of her enemies: "There is no fact of history," he

writes, "more incontestable or more effectually proved than the fact of the real and visible presence of Father Alphonsus de' Liguori at the bedside of the Pope when in his last agony, while the same Alphonsus was in ecstasy and in prayer in a remote district of Italy." ("Ritual of Spiritism," Vol. I, p. 206.)

I am here this morning in the Mexican town of Tlaxcala. It is exactly 9:15 A. M., July 8. Let us suppose for the sake of elucidation that at precisely the same hour and day I entered your office, sat down, and spoke to you, then disappeared bidding you good-bye. Would you not be ready to testify on oath that at 9:15, July 8, I was in your office and that you held conversation with me? But the proprietor of the little *fonda* where I now am, will swear that at that hour, day, and date I was in his hostelry. To be in a given place at a particular time and an exact duplicate or *simulacrum* of the same person to be in another place many miles away at exactly the same time; to be not only the double of the same person, but the identification to be made by many persons and the apparition to be

distinctly and sensibly present, this is what appears to me is what is meant by bilocation in its rigorous sense. It is, as it were, the ghost of a living person seen abroad while the same person is in his own house.

In those rigorously accurate and severe compilations known under the title of "Acts of the Canonization of Saints," are found incontrovertible examples of bilocation. The great and imperishable Catholic Church is wisdom itself, visible to us under a sensible form, and here are her words addressed to us in the Roman Breviary for the Feast of St. Francis Xavier: "He had the gift of bilocation, he wrought wonderful miracles while living, and in death his body triumphed over putrefaction."

The fact I am now about to record is to be found in the "Vie de Saint François Xavier," by Père Bouhours (Avignon, 1817, Vol. II). Let me introduce this wonderful example of bilocation by a statement made by the author in his preface to this very readable volume. He writes: "No miracles were ever examined with greater care, or were subjected to a more crucial

test, than those presented for the canonization of Saint Francis."

Early in November, 1551, the ship on which the saintly missionary was sailing from Japan to India entered the Straits of Korea. Early one morning the vessel rode into one of those fierce and prolonged storms which carry fear to the hearts of seasoned mariners. A hurricane swept the decks, carried away the sails, tore out the masts, and threatened destruction to the ship and all on board. Then Francis fell upon his knees in prayer, when presently the sea went down and the ship, water-logged, floated helplessly. The crew got out the boat and began to tow the ship to the nearest land. While they were rowing the storm again rose, the tow-line was snapped and the oarsmen and their boat swept out to sea. The tempest grew to a tornado, when the holy man Francis retired to his room and invoking the Holy Name, besought Jesus Christ by the five wounds inflicted on Him when nailed to the cross to save them. As he prayed, the storm passed beyond them. The sailors on the ship were now over-

whelmed with sorrow for the fate of their companions driven out to sea. Then Francis said to them: "Be of good cheer, my friends, for before the expiration of the third day the daughter that is lost will return to her mother."

Their water-logged wreck rose and sank with the waves, and yet no boat returned. In vain they scanned the horizon and saw no sign of a boat. They were giving up all hope, when again Francis cheered their drooping spirits: "Have courage, my children," he pleaded, "I tell you they are returning to us." Then he retired to his berth and, once again, fell upon his knees in prayer. Presently the "lookout" shouted, "They are coming," and every eye took in the rowing men. A cry of joy greeted the saved men, who, reaching the side of the ship, mounted and were embraced by their companions. When the hand-shakings and congratulations were over, the quartermaster gave orders to have the returned boat brought on deck. "Wait, wait," cried one of the rescued men, "Father Francis, where is he? He has not come aboard." The sailors who remained on

the ship, hearing the man and his companions thus express themselves, said one to the other: "The poor fellows are out of their minds from long suffering and starvation." But in vain they tried to disabuse the minds of the returned men by pointing to the empty boat, and by assuring them that Father Francis was now on board and had, at no time, left the ship. To the amazement of every one the saved men persisted in asserting that from morning till night and from night till morning, Francis was with them for three days. "No, No," they exclaimed, "we had no fear of being lost or of perishing, for the holy man was with us and told us we would be saved."

This is the case as recorded in the Life of St. Francis Xavier by Père Bouhours,—and in the Lives of the Saint by Massei and the learned English Jesuit, Henry James Coleridge. It was proved by the sworn declarations of the captain and crew of the vessel and the rescued men, and was accepted as a fact in the process for the canonization of Francis Xavier.

After proving that bilocation was miraculous the *"Relatio"* of canonization goes on to say: "Many of the witnesses say that Xavier appeared to those who were in the boat tossed about by the waves, and that when they were taken up into the ship Xavier had been all the time with them in the boat, and that they were filled with astonishment when they found that at the same time he had been on the ship."

It remains now to reconcile this incontestable fact with our reason and with human experience. And we do so by acknowledging that, as in the case of Ananias, an angel from heaven, for three days, assumed the voice, form, and dress of Francis, and so complete and perfect was the personification that it was impossible for human eye or ear to distinguish between the Saint and the spirit. Francis, by whose holiness of life and fervent prayer the miracle was accomplished, was *not* at the same time on the ship and on the long boat. It is possible that when in his first ecstatic prayer in his cabin on the ship, he saw clairvoyantly the angel

(his duplicated self) on the boat among the drifting men, and was assured by an inward voice that the men would be saved. When he went on deck he carried with him the divine assurance that all would be well, and with this certitude he fearlessly announced to the ship's crew their own safety and the return of those they thought lost.

Allow me, even though I may weary you, to enlarge somewhat on the phenomenon of bilocation. I know that for those unfamiliar with mystic literature, prodigies of this order are as opposed to their established opinions and as puzzling to the mind as are the intricacies of differential calculus to the uneducated, or the action of electric forces, the instantaneous change wrought on certain liquids by the infusion of a reactive, the Plutonian theory of the imperceptible rising of mountains, or the incandescence of the globe to the undeveloped mind of the sheep-herder.

I am convinced that in this age when Satanism assumes a most alluring and seductive guise, it is well for those who have the time, the means,

and the opportunity to devote some study to the strange manifestations of occult science as presented to us early in the morning of the twentieth century.

"Man, by his transgression, allowed himself to be overcome by the evil spirit. Now, St. Peter informs us that 'by whom man is overcome, of the same also is he the slave.' This dominion consists in the power of demons to tempt us by obsessing our bodies, by obsession to molest and vex man in divers ways, and by possession violently and despotically to turn his victim into a tool or instrument, through which he produces very strange and startling effects."—J. Godfrey Raupert, "The Supreme Problem."

# VII

## SPIRITISM, ANCIENT AND MODERN

Spiritism and Immortality—The Cult does not Prove Immortality for the Soul of Man—Seeking Truth from the Dead—St. Paul's Statement—Spiritists Cannot Prove that the Dead Appear or Answer Questions—Statements of Mr. James H. Hyslop—Spiritists on the Divinity of Jesus Christ—Spiritism Condemned by the Judaic and Catholic Churches—The Old and New Testaments and Evocation of Spirits—The Wonders of Spiritism—Spiritism and Christianity.

Many modern writers on Spiritism, amongst them scientific men of high standing, maintain that Spiritism proves, by experimentation with the dead, the immortality of the soul.

Believers in the dangerous and occult heresy of Spiritism have been insisting on this immortality argument or proof since Robert Dale Owen wrote his "Footfalls on the Boundary of Another World." Even the orthodox reviewer

who, a few years ago, reviewed for the "Catholic World" Father Searle's treatise on "Spirit Phenomena," leaned to the opinions of Owen and the scientists mentioned.

This immortality plea was also Daniel Homes' defense when accused of holding communication with the devil, and is to-day repeated, iterated and reiterated by Spiritists in their literature, lectures, and conversations.

Until it be proved that the spirits which answer the call and hold converse with human beings are souls of men or women who once lived in the flesh, and are not companions of those who said to our Blessed Lord: "What have we to do with thee, Jesus, Son of God?" this immortality claim of Spiritists does not convince minds well informed on the history of necromancy or evocation of the dead. If the immortality of the soul rested on no better authority than the statements of those whom St. Paul denounced as "lying spirits," the belief in its reality would long ago have disappeared from the minds of all peoples.

Strange, is it not, that thousands who pro-

fess to believe in the immortality of the soul, on the testimony of what they call "disembodied spirits," refuse to accept the resurrection of Jesus Christ on the testimony of men who were eye-witnesses to the Crucifixion of the Son of God, who spoke with Him after He had risen from the tomb, and were so positive and convinced that it was the same Christ whom they saw hanging on the cross that they suffered martyrdom rather than deny His resurrection. Faith in the divinity of our Lord and His doctrines is dead in the brain and hearts of men and women who abandon themselves to "seeking the truth from the dead." They are the legitimate descendants of the apostates from the Church of Ephesus, of whom St. Paul said: "They have departed from the faith and are now giving heed to spirits of error and to doctrines of devils."

Conceding the phenomena and spirit communications alleged by Spiritists in favor of their cult, there is absolutely no proof that the spirits which respond to the questions of the mediums or others, or who materialize and ap-

pear at the séances, are the *souls* of deceased persons. *Spiritism, then, contrary to the pretensions of its votaries, proves neither that the dead live again nor that the soul survives the body. It does not even prove that there is in man a soul distinct from the body.* I call particular attention to this statement, which merits more consideration than it has hitherto received.

We need no ghost from hell or elsewhere to convince us that the immortality of the soul follows necessarily from the immateriality of the soul, for that is demonstrable from reason, and was so understood by nearly all heathen philosophers. What was not believed by the heathen, and is not provable from reason, is the Christian doctrine of the resurrection of our bodies. This, the supernatural life, and the Incarnation, the spirits and the Spiritists do not teach and do not pretend to teach. We are on fairly intimate terms with Italian, French, and English literature dealing with the three broad divisions of Occultism and Spiritism, but we have nowhere found in that literature a statement of

belief in the Incarnation of the Second Person of the Trinity, in the "resurrection of the body," or in the "life everlasting" of the Apostles' Creed.

A few years ago, James H. Hyslop, formerly a member of the faculty of Columbia University and, after his resignation, secretary of the American Society for Psychical Research, gave the public his views on Occultism. Mr. Hyslop is a Spiritist, and the society of which he is the secretary, is experimenting with occult science and with the world beyond the grave. Lombroso, Stead, Miles Grant, and an army of French, English, Italian, and German experimenters have anticipated Mr. Hyslop by many years. He and his society can tell us nothing new, or advance any theory bearing upon the spirit world that was not known to Jews and Christians before the redemption of the Anglo-Saxons from barbarism.

The substance of Mr. Hyslop's statements, framed in secular English, is that:

1. Heaven and Hell are only states of the mind.

2. The members of the American Society of Psychical Research are Spiritists, not Spiritualists, who are fakers.

3. Ghosts, in many instances, are simply phantoms or creatures of the imagination.

4. Communications between disembodied souls and human beings of this earth are *established facts.*

5. Spirits or disembodied souls have all the physical organs which were theirs when on earth, but these organs in the spirit sphere are now etherealized.

Except the substitution of the correct word Spiritism for Spiritualism Mr. Hyslop's presentation of the Society's views suggests nothing new or indeed interesting. For the man who professes to believe in the Divinity of Jesus Christ, that is in the accepted Christian sense, which Spiritists do *not,* the position and line of action of such a man, face to face with the awful mystery of the unseen world, and with necromancy or evocation of the dead, is settled for all time. For those of us who are members of the Judaic or of the imperishable Catholic

Church, the grave question of Spiritism is forever answered and our attitude clear and intelligible. The Judaic and Catholic Churches have officially and authoritatively declared that the belief in, and practice of, Spiritism, consulting spirits and entering into communication with them, evocation or calling up the dead—necromancy—are unlawful and against the command of God. The Catholic and Judaic Churches condemn Spiritism and everything intimately or remotely associated with it, and this condemnation is extended to planchette and ouija board. And these ever ancient and ever new churches know what they are doing, for they have in their keeping the knowledge and experience of the human race back to the days of Abraham.

The Jew or Catholic who mixes himself up with Spiritism is a fool, and though he may not now admit his folly, he will do so before he is through with the spirits. We know of no more fruitful cause of insanity and immorality than necromancy and promiscuous intercourse with those whom St. John calls "spirits of devils."

Moses, by command of God, entreated the Israelites—the Jewish people—to abstain from all intercourse with spirits or fallen angels. Read this extract from Deuteronomy, Chap. XVII: "Neither let there be found among you anyone that consulteth spirits, or that seeketh the truth from the dead." This warning was delivered about three thousand six hundred years ago to human beings like ourselves, who, "professing themselves to be wise, became fools."

Once again let us consult the word of God: "And when Jesus was come to the other side of the water, into the country of the Gerasens, there met him two men possessed of devils, . . . and behold they cried out saying, 'What have we to do with thee, O Jesus, Son of God?' " (Matt. VIII). Who told the spirits who possessed these men that Jesus was the Son of God, and why did they openly declare that they were not on His side?

Notwithstanding the claims put forward by Spiritists that their cult has opened to the understanding and knowledge of man a mine of

information about himself, his latent and hitherto undeveloped faculties, the state of disembodied souls and man's control over the dead, we are not persuaded that they have added anything to the sum of information already held by men familiar with the history of the human race.

The apparition of spirits, clairvoyance or illumination of mental sight, mechanical phenomena such as the production of light, heat and sound, aërial transportation, oracleism or the disclosure of the future, table lifting, levitation, suspension of vital functions, acceleration of respiration and of the circulation of the blood, clairaudience, automatic writing, speaking unknown and foreign languages, forming human faces, human limbs, or entire bodies, alteration in weight of bodies, and all the other phenomena of modern Spiritism were known to the Chaldeans and Egyptians in the time of the Pharaos.

Spirit manifestations and spirit wonders are not more frequent now than they have been in past ages. They are not peculiar to our times.

They were more common among the polished Greeks and all-conquering Romans than they are in any American and European nation today. Tertullian, Origen, and many of the ante-Nicene Fathers warned Christians not to be deceived by them. If we may credit the statements of Mr. J. P. Sinnet, the theosophist, in his "Occult World," the Thibetan mystics and Mahatmas of India claim to inherit from immemorial times extraordinary psychic powers and an intimate acquaintance with transmundane spirits. The Catholic Church has in every age, since the Redemption, encountered them, and she has uniformly associated them with Satan and his angels.

Spiritism is a heresy with which the members of Christianity have nothing in common. And yet men and women of high aim, sincere and honest, if not always of avowedly Christian belief, are every day enmeshed in the subtleties of this pernicious deception. For Catholics, and indeed for all Christians, the Catholic Church answers satisfactorily and conclusively every appeal of the soul over our present life

and our future destiny. Away from her side there is nothing positive, nothing dogmatic, nothing trustworthy in any of our notions as to whence we came or whither we go when the light of human existence dies out in us. Away from her there is darkness, confusion, and despair of the future.

"It seems to me that the Apostle Paul, in the Epistle to the Ephesians, points to a race of spiritual creatures, similar to that I have described, *but of a malignant type,* when he speaks of beings not made of flesh and blood inhabiting the air around us and able injuriously to affect mankind. . . . These practices [of consulting spirits] were condemned in unmeasured terms by the Hebrew prophets. They were prohibited not only because they were the practice of the pagan nations, but mainly because they tended to obscure the divine idea and to weaken the supreme faith in the reverent worship of the One Omnipotent Being."—Sir William Barrett, "Necromancy and Modern Magic."

# VIII

## SPIRITISM—WHAT IS IT?

Opinion of Sir William Barrett—Possibility of Spirit Communication—Sir Oliver Lodge—Swing of the Pendulum of the Mind—Spiritism in the Days of Moses—Identically the Same To-day—Its Universality Among Pagan Nations—Sins of the Apostate Jews—The "Fallen Angels"—Prayer of the Church—No Satan, no Christ—Past Conditions and Practices Reproduced in Modern Times—Warning—Vast Experience of the Church with Spirits.

The Rev. Dr. Campbell, when recently addressing a great congregation in the London Tabernacle, declared that he had read with deep interest Sir Oliver Lodge's "Conversations with his Dead Son," and that he was amazed and mystified. Why should he have been "amazed and mystified"? Did not Saul see and converse with the dead prophet Samuel, or with a spirit personifying him? Is not the Bible, from cover to cover, filled with examples of the living orally communing with the spirits of the dead or

spirits speaking for the dead? In fact, is not all literature, all history—sacred and profane—Plutarch, Homer, the Lives of the Saints, all hagiology, punctuated with instances of the living communicating with the dead?

The experience of Sir Oliver Lodge is nothing new. Holding converse with the dead is the daily experience of thousands living in Europe, Asia, and America, and is a cult or practice almost coëval with the human race.

The idea of the possibility of spirit communication is, of itself, in no way opposed to reasonable belief, but is a matter altogether dependent on the testimony of witnesses, whose evidence is legally entitled to belief. It has already been decided by rigid examination.

Seventy years ago, when Darwin and Huxley thought they had pushed back the frontiers of the unknowable to the farthest point attainable, that is to a negation of God, the still but impressive voice of the scientist, Alfred Russel Wallace, was heard, crying in a wilderness of scoffs and jeers. To-day Sir Oliver Lodge has swung the pendulum back to where it was

two hundred years ago. And all the while the natural and the supernatural maintain their inalterable laws, while only the minds of the scientists are vacillating.

It is a melancholy reflection upon our processes of thought that, after emerging from what scientists are pleased to call "superstition," and establishing elaborate cosmogonies and theories seemingly fixed and unalterable, the human mind should be driven back upon the old traditions and the old practices.

Is it not deplorable that, when the intellect of man has lost the truths made known by God from the beginning, he is driven to take refuge in pure negation of all revelation or indulge himself with evocation of the dead, as Sir Oliver Lodge is now doing, or seek for information on the soul's destiny from those whom St. Mark calls "spirits of evil" and "unclean spirits"?

Spiritism, or the practice of necromancy, is to-day, as it was in the time of Moses, *an evidence of moral decadence.* As in the days of old, it has grown into a cult with which thousands are obsessed. It has a copious litera-

ture punctuated by such startling terms as "telopsis," "telepathy," "teloteropathy," "zoö-magnetic force," "telekensis," and many other fine words invented by the Psychical Researchers.

Spiritism is a development of paganism, an outgrowth of heathenism in every age of history, and is found with pitiable forms of devil-worship among nations that are most deeply sunk in idolatry. Its permanency, then, among Japhetic races in modern times is an alarming mark of the degeneracy of our boasted civilization.

Three thousand four hundred years ago the pagan world was so steeped in Spiritism that God, under pain of death, prohibited its practice to the Israelites: "Neither let there be found among you any one that . . . consulteth spirits, or . . . that seeketh the truth from the dead." (Deut. XVIII, 11.)

So that Spiritism, or communing with spirits and summoning the souls of the dead to hold converse with the living, goes back very far in the annals of the human race. It was prohibited

to the Jews by command of God in the time of Aaron. The prohibition was renewed by Saul, under pain of death, and before his time Moses, the "friend of God," publicly proclaimed that "the Lord abhorreth these things and those who do them." Necromancy and Spiritism invoked the doom of the Gentile nations, who abandoned themselves to the worship of demons and to the frightful impurities and abominations which brought down upon them the anger of God and racial annihilation.

The worship of Priapus, the divine rites paid to the Phallus in the days of Asa, the Judaean, by the apostate Jews, and mercilessly reprobated by Ezekiel, the prophet of God, what were they but the deification of lust and the worship of the devil,—the god of promiscuous sexual intercourse?

There is not in all history, sacred and profane, anything to be compared to the awful indictment framed by Ezekiel, in his sixteenth and seventeenth chapters, against the apostate Israelites who intermarried with the idolatrous Ammonites and Moabites, the "worshippers of

devils who brought shameful abominations to their sons and daughters." All through the Old and New Testaments there runs, as distinctly visible as a black thread woven into white silk, the malign influence, not of disembodied souls, but of spirits lost in hopeless despair. There is no fact of history more strongly attested than this.

Submitting our obedience to the records and revelations of divinely inspired writers and to the doctrinal teaching of the imperishable Church of God, we hold that the spirits that appear, or make their presence known, to the necromancers and accredited "mediums" of the cult of Spiritism, are demons or, according to St. Peter and St. Jude, "angels who kept not their principality, angels that sinned." We know that the souls of the dead do not return to amuse the living or to satisfy their curiosity, and we also know that pernicous intermeddling with the unseen world of evil spirits is, sooner or later, sure to end disastrously.

The historic Catholic Church teaches now, and for two thousand years has uniformly

taught, the existence of Satan, of lost spirits, their unquenchable hatred for the human race and their sinister influence upon persons who abandon themselves to intercourse with them. If there be no devil or evil spirits, what is the meaning of the exorcisms in Baptism, of the appeals to God in the Church's Missal, ritual, and public prayers, to save us from the evil influence and enmity of Satan and the angels "who sinned"? To this end she commands her priests, after they have offered up the Sacrifice of the Mass, to say aloud this suggestive and doctrinal prayer: "May God rebuke Satan, we humbly pray, and do thou, Michael, Prince of the Heavenly Host, by the power of God, drive back into hell all the evil spirits who wander through the world seeking the ruin of souls."

If there be no Satan and no evil spirits there can be no Saviour, for, from whom does the Saviour save us? There can be no Redeemer, for, from what are we rescued, and if there be no Saviour and no Redeemer, can there be Christianity? Now, why did Jesus Christ, the Son of God, our Redeemer and Saviour, become

man? St. John removes all doubt from our minds when, in language emphatic and convincing, he tells us in his first Epistle: "The Son of God appeared upon earth that he might destroy the works of the devil."

All the ribald laughter of scoffers, all the ridicule of sceptics, all the sophisms of infidels, and the incredulity of those "wise in their own conceits," cannot alter facts. The existence of evil spirits and their malign influence over the souls of men and women are not alone facts of history, sacred and profane, they are facts in the life and experience of the human race.

Clairvoyants and mediums represent as definite a profession among us to-day as did pythonesses, necromancers, and soothsayers among the Romans and earlier races. Séances and conversations with spirits of the dead—in reality with powers of darkness—are entered upon without fear and spoken of without abhorrence.

Nor do we believe with some learned theologians that the unchangeable enmity of the devil and the malevolent operations of evil spirits on human souls are less now than before the

Redemption. The Christian, by prayer and sacramental grace, while not immune to attack, is stronger and better armed. That the manifestations of the "powers of darkness" are less visibly pronounced than in former times is patent to every student of diabolic agency, but that their hatred for man or their evil influence upon those whose lives are corrupt, is weakened or weakening, we are not, from what we have seen and read, disposed to admit. The monstrous crimes which to-day disgrace our race, the appalling number of suicides, the unnatural lusts, the lawlessness, that is, the contempt for law, human and divine, and the atrocious destruction of pre-natal, infant, and adult life, belong not to man as God made him. These inhuman and unnatural violations of the dignity of man—made just lower than the angels—must be charged to agencies outside of human existence and with which our nature ought not to have anything in common.

The Church of God warns her children to have nothing to do with mediums, séances, or with Spiritism in any form, which often lead to

insanity and to utter moral depravity. She commands her adherents to have nothing to do with anything or any person mediately or immediately associated with diabolism and spirits of evil. She has behind her the experience of two thousand years and, when she speaks, she speaks with authority and with a knowledge that covers the religious and social history of the human race.

"I do not know of any belief that has so universally prevailed among members of the human race, at all times and in all lands, as the belief in the influence of demons and good angels on human beings, and an unalterable faith in the appearance and visits of the souls of the dead to the living."—Gougenot Des Mousseaux, "La Magie."

# IX

## APPARITIONS

When a Soul Appears to the Living, Does it Appear in its Own Body?—Can it be Proved that the Dead Converse with the Living?—Case Recorded by Sir Robert Bruce—The Apparition—The Writing on the Slate—The Rescue—Verification—Reflections—Apparitions of the Living—Clairvoyance—Levitation—Angelic or Demoniacal Spirits—Warning of an Apostle.

No one may deny, for it is self-evident, that where the living body is, there also must be the soul. If with the Platonists we could believe in a triple soul, that is the rational, the appetitive, and the passionate soul, or with the Grecians in a *pneuma* or spirit and a *psyche* or soul, both dwelling in the same body, an apparition of the living would be a problem presenting no insuperable difficulties.

When the soul leaves the home given to it by God, decomposition begins. But, in the case of the Captain's father, mentioned in a previous

chapter, did the soul bring its body with it? No, certainly not, for when the English officer on board the homeward bound ship saw the apparition of the living man, the Captain's father, the sick man, was in his bed hundreds of miles away, and at no time was he left alone.

"How then," you ask, "account for the 'double' on board the ship?"

Well, before we enter upon this problem, let us make reasonably sure that these apparitions occur; in fact, let us be convincingly sure, and then we can penetrate with a contented mind into the *arcana*—the secrets—of the very heart of these wonderful facts.

Robert Bruce, originally descended from some branch of the Scottish family of that name, was born, in humble circumstances, about the close of the last century, at Torbay, in the south of England, and there bred up to a seafaring life. When about thirty years of age, in the year 1828, he was first mate on a bark trading between Liverpool and St. John's, New Brunswick. On one of her voyages bound westward, being then some five or six weeks out and having

neared the eastern part of the Banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun; after which they both returned to the cabin to compound reckonings. The cabin, a small one, was immediately at the stern of the vessel, and the short stairway descending to it ran athwartships. Immediately opposite to this stairway, just beyond a small square landing, was the mate's state-room; and from that landing there were two doors, close to each other, the one opening aft into the cabin, the other, fronting the stairway, into the state-room. The desk in the state-room was in the forward part of it, close to the door; so that any one sitting at it and looking over his shoulder could see into the cabin.

The mate, absorbed in his calculation, which did not result as he expected, varying considerably from the dead-reckoning, had not noticed the captain's absence. When he had completed his calculations, he called out, without looking round, "I make our latitude and longitude so and so. Can that be right? How is yours?"

Receiving no reply, he repeated his question, glancing over his shoulder and perceiving, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he rose; and, as he fronted the cabin-door, the figure he had mistaken for the captain raised its head and disclosed to the astonished mate the features of an entire stranger.

Bruce was no coward; but, as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him; and, instead of stopping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's attention. "Why, Mr. Bruce," said the latter, "what in the world is the matter with you?"

"The matter, Sir? Who is that man at your desk?"

"No one that I know of."

"But there *is*, Sir: there's a stranger there."

"A stranger! Why, man, you must be dreaming. You must have seen the steward there, or

the second mate. Who else would venture down without orders?"

"But, Sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face; and, if ever I saw a man plainly and distinctly in this world, I saw him."

"Him! Whom?"

"God knows, Sir: I don't. I saw a man, and a man I had never seen in my life before."

"You must be going crazy, Mr. Bruce. A stranger, and we nearly six weeks out!"

"I know, Sir; but then I saw him."

"Go down and see who it is."

Bruce hesitated. "I never was a believer in ghosts," he said, "but, if the truth must be told, Sir, I'd rather not face it alone."

"Come, come, man. Go down at once, and don't make a fool of yourself before the crew."

"I hope you've always found me willing to do what's reasonable," Bruce replied, changing color, "but if it's all the same to you, Sir, I'd rather we should both go down together."

The captain descended the stairs, and the mate

followed him. Nobody in the cabin! They examined the state-rooms. Not a soul to be found!

"Well, Mr. Bruce," said the captain, "did not I tell you you had been dreaming?"

"It's all very well to say so, Sir; but if I didn't see that man writing on your slate, may I never see my home and family again!"

"Ah! writing on the slate! Then it should be there still." And the captain took it up.

"By God," he exclaimed, "here's something, sure enough! Is that your writing, Mr. Bruce?"

The mate took the slate; and there, in plain, legible characters, stood the words, "STEER TO THE NOR'WEST."

"Have you been trifling with me, Sir?" added the captain, in a stern manner.

"On my word as a man and as a sailor, Sir," replied Bruce, "I know no more of this matter than you do. I have told you the exact truth."

The captain sat down at his desk, the slate before him, in deep thought. At last, turning the slate over and pushing it toward Bruce, he

said, "Write down, 'Steer to the nor'west.' "

The mate complied; and the captain, after narrowly comparing the two handwritings, said, "Mr. Bruce, go and tell the second mate to come down here."

He came; and, at the captain's request, he also wrote the same words. So did the steward. So, in succession, did every man of the crew who could write at all. But not one of the various hands resembled, in any degree, the mysterious writing.

When the crew retired, the captain sat in deep thought. "Could any one have been stowed away?" at last he said. "The ship must be searched; and if I don't find the fellow, he must be a good hand at hide-and-seek. Order up all hands."

Every nook and corner of the vessel, from stem to stern, was thoroughly searched, and that with all the eagerness of excited curiosity, —for the report had gone out that a stranger had shown himself on board; but not a living soul beyond the crew and the officers was found.

Returning to the cabin after their fruitless

search, "Mr. Bruce," said the captain, "what the devil do you make of all this?"

"Can't tell, Sir. *I* saw the man write; *you* see the writing. There must be something in it."

"Well, it would seem so. We have the wind free, and I have a great mind to keep her away and see what will come of it."

"I surely would, Sir, if I were in your place. It's only a few hours lost, at the worst."

"Well, we'll see. Go on deck and give the course nor'west. And, Mr. Bruce," he added, as the mate rose to go, "have a look-out aloft, and let it be a hand you can depend on."

His orders were obeyed. About three o'clock the look-out reported an iceberg nearly ahead, and, shortly after, what he thought was a vessel of some kind close to it.

As they approached, the captain's glass disclosed the fact that it was a dismantled ship, apparently frozen to the ice, and with a good many human beings on it. Shortly after, they hove to, and sent out the boats to the relief of the sufferers.

It proved to be a vessel from Quebec, bound to Liverpool, with passengers on board. She had got entangled in the ice, and finally frozen fast, and had passed several weeks in a most critical situation. She was stove badly, her decks swept,—in fact, a mere wreck; all her provisions and almost all her water gone. Her crew and passengers had lost all hope of being saved, and their gratitude for the unexpected rescue was proportionately great.

As one of the men who had been brought away in the third boat that had reached the wreck was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen, three or four hours before, looking up at him from the captain's desk.

At first he tried to persuade himself it might be but a fancy; but the more he examined the man the more sure he became that he was right. Not only the face, but the person and the dress, exactly corresponded.

As soon as the exhausted crew and famished passengers were cared for, and the bark was on

her course again, the mate called the captain aside. "It seems that was not a ghost I saw to-day, Sir: the man's alive."

"What do you mean? Who's alive?"

"Why, Sir, one of the passengers we have just saved is the same man I saw writing on your slate at noon. I would swear to it in a court of justice."

"Upon my word, Mr. Bruce," replied the captain, "this gets more and more singular. Let us go and see this man."

They found him in conversation with the captain of the rescued ship. They both came forward, and expressed, in the warmest terms, their gratitude for deliverance from a horrible fate,—slow-coming death by exposure and starvation.

The captain replied that he had but done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then, turning to the passenger, he said, "I hope, Sir, you will not think I am trifling with you; but I would be much obliged to you if you would write a

few words on this slate." And he handed him the slate, with that side up on which the mysterious writing was not. "I will do anything you ask," replied the passenger; "but what shall I write?"

"A few words are all I want. Suppose you write, 'Steer to the nor'west.' "

The passenger, evidently puzzled to make out the motive for such a request, complied, however, with a smile. The captain took up the slate and examined it closely; then, stepping aside so as to conceal the slate from the passenger, he turned it over, and gave it to him again with the other side up.

"You say that is your handwriting?" said he.

"I need not say so," rejoined the other, looking at it, "for you saw me write it."

"And this?" said the captain, turning the slate over.

The man looked first at one writing, then at the other, quite confounded. At last, "What is the meaning of this?" said he. "I only wrote one of these. Who wrote the other?"

"That's more than I can tell you, Sir. My mate here says you wrote it, sitting at this desk, at noon to-day."

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise; and the former asked the latter, "Did you dream that you wrote on this slate?"

"No, sir, not that I remember."

"You speak of dreaming," said the captain of the bark. "What was this gentleman about at noon to-day?"

"Captain," rejoined the other, "the whole thing is most mysterious and extraordinary; and I had intended to speak to you about it as soon as we got a little quiet. This gentleman (pointing to the passenger), being much exhausted, fell into a heavy sleep, or what seemed such, some time before noon. After an hour or more, he awoke, and said to me, 'Captain, we shall be relieved this very day.' When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a bark, and that she was coming to our rescue.

He described her appearance and rig; and, to our utter astonishment, when your vessel hove in sight she corresponded exactly to his description of her. We had not put much faith in what he said; yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it has turned out, I cannot but think that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved. To Him be all thanks for His goodness to us."

"There is not a doubt," rejoined the other captain, "that the writing on the slate, let it have come from whom it may, saved all your lives. I was steering at the time considerably south of west, and I altered my course to nor'west, and had a look-out aloft, to see what would come of it. But you say," he added, turning to the passenger, "that you did not dream of writing on a slate?"

"No, sir. I have no recollection whatever of doing so. I got the impression that the bark I saw in my dream was coming to rescue us; but *how* that impression came I cannot tell. There

is another very strange thing about it," he added. "Everything here on board seems to me quite familiar; yet I am very sure I never was in your vessel before. It is all a puzzle to me. What did your mate see?"

Thereupon Mr. Bruce related to them all the circumstances above detailed. The conclusion they finally arrived at was, that it was a special interposition of Providence to save them from what seemed a hopeless fate.

The above narrative was communicated to me by Capt. J. S. Clarke, of the schooner *Julia Hallock,* who had it directly from Mr. Bruce himself. They sailed together for seventeen months, in the years 1836 and '37; so that Captain Clarke had the story from the mate about eight years after the occurrence. He has since lost sight of him, and does not know whether he is yet alive. All he has heard of him since they were shipmates is, that he continued to trade to New Brunswick, that he became the master of the brig *Comet,* and that she was lost.

I asked Captain Clarke if he knew Bruce well, and what sort of man he was.

"As truthful and straightforward a man," he replied, "as ever I met in all my life. We were as intimate as brothers; and two men can't be together, shut up for seventeen months in the same ship, without getting to know whether they can trust one another's word or not. He always spoke of the circumstance in terms of reverence, as of an incident that seemed to bring him nearer to God and to another world. I'd stake my life upon it that he told me no lie."

* *

This singular example of the apparition of a living man is copied from the "Memoirs of Sir Robert Bruce," by Robert Dale Owens in his book, "Footfalls on the Boundary of Another World." It was critically examined by M. Piérart in "La Revue Spirite," by Gougenot Des Mousseaux in his "La Magie," and by many other eminent searchers into the secrets of pneumatology, and accepted by them as a possibility.

The reader will, of course, understand that, for the sake of brevity, I omit many interesting details in the examples of bilocation I am now citing. We do not yet know the properties of

matter. Perhaps, if we knew them, we should discover secrets by which we should be able to explain the phenomenon of bilocation. But, admitting the experience of Bruce to be a fact, we are confronted with a few questions meriting serious attention. We have already been told by St. Thomas, whose prodigious intellect approached, in its power of analysis, angelic subtlety, that: "The soul cannot leave its body either in natural ecstasy or in divine ecstasy, unless it be certain that by divine permission and by the will of God the soul leaves the body again to return to it."

The body from which the soul has departed is dead. Can the soul come back again to reanimate it? Of itself it has no power to do so. Such a phenomenon or miracle, if it occurred, would be at once a resurrection. To leave the body and enter it again, as one goes out of a house and comes back, would be a miracle like unto that which our Divine Lord in His omnipotence wrought on that ever memorable and portentous occasion when He came out victorious from the tomb.

Can the soul in answering the impulses of its proper faculties, or by any power inherent in it, see into the future and act at great distances? It cannot. Can the fluid substances of the body elongate themselves, as it were, and carry some of the faculties of the soul with them? No. Can the soul extend itself like a ribbon of rubber and recoil to its first place? It cannot.

How, then, explain apparitions of living men, clairvoyance, levitation, or the lifting of great weights by invisible hands, bilocation, aërial transportation and similar prodigies, proved beyond the possibility of doubt? I answer that all these objective and psychic phenomena are produced by ultra-mundane agencies. St. John, the divine, refers to these unseen forces when he warns us "not to believe every spirit, but try the spirits whether they be of God." Of course, we all know that there are good and evil spirits, but what their powers and limitations are is known only to God. St. Paul reminded the Ephesians that they had to contend not only against the acts and tongues of reprobate men, but also against the "rulers of the

world of darkness, against the spirits of wickedness in high places,'' that is to say, ''spirits in the air.'' The inspired Psalmist also tells us that God visited the Egyptians with His wrath and indignation, ''which He sent by evil angels.''

"As to being different from ourselves—what their nature may be, of this we cannot form any idea. Souls of the dead? This is far from being demonstrated. The innumerable observations which I have collected during more than forty years, all prove to me the contrary. No satisfactory identification has been made."—Camille Flammarion, "La Revue des Deux Mondes."

# X

## DEMONIACAL POSSESSION

Sir Oliver Lodge—His Plaint—The Judaic and Catholic Churches—Their Doctrines on Spirits—On Demonology—Practice and Universality of Necromancy in Mosaic Times—Their Evocators or Mediums—Condemnation of Mediums by Moses—Possession in the Time of Our Saviour—His Command and Power over Demons—Apostolic and Early Christian Times—Means of Detecting Spirit Presence—Prayer of the Christian Church—"Mountain Meadows Massacre"—John D. Lee—His Extraordinary Statement.

Sir Oliver Lodge, who, in his book, "Raymond," records some singular psychic phenomena, wishes to know why the Church does not take a deeper interest in what he terms ultra-mundane life. In an article published lately in *The Nineteenth Century,* he contends that Dogma should be generous enough to examine the facts confirming inter-communication between the living and the dead or between souls of this world and spirits of the world beyond

the grave. As Sir Oliver does not inform us what he means by "church" or "dogma," we are free to put our own interpretation on the terms. But if he includes in his appeal the Judaic and Catholic Churches, then the eminent scientist is not as familiar with the Scriptures, the Talmud and the literature of the Catholic Church and her provincial and synodical decrees as we should expect from one of his enviable reputation. There is hardly one of the great doctors of the Church, or one of the ante-Nicene Fathers, not a single theologian of repute, from St. Augustine to Bellarmine and Suarez, that has not dealt, and dealt exhaustively, with intercommunication between this world and the spirit world. And they all, without an exception, assure us that the spirits who answer the call of mediums, evocators, and necromancers are not souls of the dead, but demons or "angels that sinned and forsook their own habitation."

The very great number of *mediums* or pythonesses among the Gentile nations, and among some of the Hebrew tribes, in the time of Moses, and the universality and frequency of this prac-

tice of consulting the spirits believed to be the souls of the dead, led the great lawgiver to prohibit, by order of God, the presence of mediums among the "chosen people." Here is what we read in Deuteronomy, Chap. XVIII: "Neither let there be found among you any one that . . . consulteth soothsayers . . . or pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations he will destroy them."

In obedience to the advice of Samuel, the prophet, Saul, King of Israel, renewed the prohibition of Moses and "drove out of the land all necromancers and sorcerers."

And what inference are we to draw from the many examples of demoniacal possession and the evil influence of lost spirits upon man recorded in the New Testament? Listen to this: "And when Jesus was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils. . . . And behold they cried out, saying: What have we to do with thee, Jesus,

son of God? Art thou come hither to torment us before the time?''

Does not the appeal of these unhappy spirits, lost in endless woe, to our Saviour not to send them into the abyss, but to permit them to enter the herd of swine, hint that these evil spirits found some relief of pain in being permitted to remain on earth? The fear of torment *before the time* intimates that the time of their extreme punishment was not yet come (Luke VIII, 31).

If you say our credulity has been imposed upon by what is termed fictitious possessions produced by diseases of the mind, by hallucinations, by the distempered imagination of those who thought themselves possessed, or that feigned to be so for a purpose; and that there never was and is not now any case of demoniac possession, we reply that if there was and is no real possession, Christ and His Apostles and the Christian Church are in error and must wilfully involve all true believers in error, by speaking, acting, and praying as if these cases were a reality and not a figment of our imagination. Our Saviour spoke to and commanded

these demoniac spirits who dwelt in human beings, and the spirits answered and obeyed, and gave proofs of their presence by tormenting the wretched men or women they were forced to depart from. They cast these men into violent convulsions, threw them on the ground, left them for dead, entered into hogs and rushed these animals into the sea. Was all this a delusion?

Our Divine Lord tells the Jews, in proof of His mission, that devils are cast out by Him, and promised the Apostles the same power that He Himself possessed over these fallen spirits. Can all this be nothing but a figure of speech?

Let it be conceded that there are counterfeit demoniacs who use the actions, words, motions, contortions, cries, howlings and convulsions of one possessed, and that some acts which *seem* to be supernatural, may be produced by an overheated imagination, by sleight-of-hand, by contrivance and trick,—still there are insurmountable difficulties in the way. If a person, all at once, speaks and understands languages he never learned, talks informationally on pro-

found and sublime subjects he never studied and of which an hour before he was densely ignorant, or discovers the unspoken and secret thoughts of another; if he is lifted into the air without visible assistance, and all this be done without any personal motive, interest or passion, what conclusion must we come to?

If it be said that speaking foreign languages by one who can only express himself normally in his mother tongue, or that floating in the air by a man without visible help, are an impossibility, then those hierophants of Spiritism—Weir, Home, Reggazoni, Dupotet, Owens, and others are deceiving us. But supposing them to be parties to a conspiracy of lies, what are we to say of the Bible, of the Jewish Talmud, the Hebrew *Mishna* and *Gemora,* all of which emphatically tell us of demoniac possession, of the speaking of foreign tongues and of levitation? And how can we explain away the statements of St. Augustine, St. Thomas, Bossuet, de Merville, and above all and over all the prayer of the historic Catholic Church in her Exorcism of the Possessed?

It may be asked, "How can God, our Creator, allow these 'sons of malediction' to possess our souls or obsess our bodies?" We reply, "Does not God permit the lustful man to ruin the innocent girl?" An evil spirit out of the human body, and an evil soul within it, can injure only those who consort with them and surrender their will to their baneful influence. God, through His own mysterious ways, governs the universe and all who dwell within it till the Judgment of the Great Day, when justice shall be meted to all with rigorous impartiality. On that day unrepenting evil men and unrepenting rebellious angels will alike hear and suffer the "Depart, ye cursed, into everlasting fire which was prepared for the devil and his angels" (Matt. XXV, 41).

The Sacred Scriptures, the Catholic Church, her theologians, her great doctors and her early Fathers, all teach that rebel angels,—called, today, *spirits* by the Spiritists,—are unclean, promoters of spiritual darkness and spiritual wickedness. They are called "angels of darkness" by St. Paul, who also says that they sometimes

transform themselves into angels of light, in order that they may the more easily seduce men, and that they suffer grief, despair and rage in their state of irrevocable damnation.

Among early Christian writers there perhaps was none who had a more intimate acquaintance with the spiritual phenomena of his age (second century), than Tertullian. In his "Apologeticum" (Chap. XXII) he says: "The subtility of the substance of these spirits gives to them a marvelous aptitude for penetrating the double substance of man. The body and the soul can be tainted and vitiated by their sinister influence and their impure contact. And when these necromancers (mediums) evoke the dead, and spirits answer, it is by the aid and help of demons."

Down the avenue of time all history is punctuated with multitudinous and pitiable examples of demoniac possession. And so well authenticated and thoroughly verified are these cases of human possession that we cannot refuse to accept them as facts without using methods of

criticism which would destroy the credibility of all history.

And not only have individuals fallen under the baneful influence of these malign creatures, but masses of human beings have been driven by them to the perpetration of atrocious acts of brutality and cruelty outside the nature of man. That profound reasoner, Orestes A. Brownson, rose from the study of the phenomena of the French Revolution, convinced that masses of the people were demonized. He states that many of those who participated in atrocious deeds of inhumanity afterwards acknowledged that they could not help doing what they did, that another *will* than their own controlled them, whirling them and tossing them, as a wind the leaves, and forcing them to obey.

You have perhaps heard of the "Mountain Meadows Massacre," when, on the 20th of September, 1857, one hundred and thirty emigrants —men, women, and children—on their way through Utah to the Pacific Coast, were ruth-

lessly slaughtered. A man named John D. Lee was the leader of the murderers. That we may realize the value of his statement when about to be executed, twenty years after the wholesale murder, I insert this extract taken from a sketch of his life by Mr. Josiah F. Gibbs, author of "Lights and Shadows of Mormonism":

"In stature John D. Lee was about five feet eight inches, of powerful build, tireless energy and unchallenged courage. He was also a man of more than average intelligence, of deep religious convictions, love for his family and friends, and loyal to his duty as he saw it."

On the morning of the 23rd of March, 1876, Lee, after his trial and conviction, was executed for his part in the awful slaughter. Standing near his coffin he made a brief farewell address, in which he denied any intent to do wrong: "There are," he said, "thousands of people in this church (Mormon) that are honorable and good-hearted friends. But *there is a kind of living, magnetic influence* that has come over us, and I cannot compare it to anything than the reptile that enamors his prey, till it cap-

tivates it, paralyzes it, and rushes it into the jaws of death. I cannot compare this *influence* to anything else. It is so, I am satisfied of it. *I know it.*"

And read this from the N. Y. *Times,* Feb. 14th, 1918:

"The National Association for the Advancement of Colored People sent this telegram last night to President Wilson: 'Speaking on behalf of millions of Americans, we respectfully call your attention to the horrible crime at Estill Springs, Tenn., where a fellow-American, accused of murder, was first tortured by hot irons and then slowly burned to death by a mob, the second burning recently of this kind.' "

Is it possible to believe that man, made in the image and likeness of God, civilized man, church-going man, could of *his own volition* be so atrociously cruel? If it be, where, then, is the difference between these men and the demons of hell? The *Times,* moreover, did not tell all, for present by invitation at this unbelievable act of savagery, were women, young maidens and little children. Are we not con-

strained to admit with the illustrious M. Ratisbonne that: "There are many evil men and women in our midst who are possessed with evil spirits and, like the Magdalene, are not conscious of it."

"If the disembodied soul cannot in any way move the elements of matter, what are we to say respecting the phenomenon taking place at spiristic *séances?* Can that transfer of objects from one place to another, those mysterious noises emanating from chairs and tables and musical instruments, that spontaneous opening of doors and windows and the many other oft-reported and now so well-attested phenomena be attributed to the agency of departed souls? We reply that this is wholly impossible, since such effects are altogether beyond the natural powers of the separated soul, although they are, of course, possible to angelic beings."—Lépicier, "The Unseen World."

# XI

## WHAT OF THE DEAD?

Evocation of the Dead—Was probably practised before the Deluge—Statement of M. de Mirville—Evocation appeals to the Curiosity of People—Preparing for Initiation into Spiritism—*Planchette* and *Ouija Board*—The Trance-Medium—Sincerity of Spiritists—Souls of the Dead do not come back to Earth—Evocation condemned by Moses and by Saul—Wonderful Examples.

The practice of "calling up the dead" and conversing with them, which is opposed to the teaching of the Catholic Church and to the instinct and reason of man, obtained probably in ante-diluvian times. We know from the pages of Holy Writ that in the days of the patriarchs and prophets the custom was universal and tended largely to a physical and moral degeneracy which belongs, even to-day, to all oriental races.

We do not altogether agree with M. de Mirville in his statement that: "Among the civil-

ized races of Europe and America the cult of Evocation or Spiritism is confined to persons of weak mentality and of a low order of intelligence." We are of the opinion that among the believers in the cult are many men and women of good and trained intellects who believe what they believe because they have not studied Spiritism and its development from the pages of the Sacred Scriptures, from the writings of the early Christian Fathers, theologians, and doctors of the Church, from the decrees of provincial councils and from the briefs, or prohibitions of many Popes, notably Benedict XIV and Leo XI.

The methods of the Spiritism of to-day appeal urgently to innate curiosity and to an insatiable craving in many persons for the new and the untried.

In nearly all initial experiments the novice experiences sensations like unto those which the hypnotised feels when surrendering his will to the hypnotiser. After additional experiences, his curiosity, the books he reads, or the promptings of a Spiritist acquaintance induce

him to attend "sittings" where experiments are conducted with *planchette* or the *ouija board.* After this, he frequents *séances,* is placed *en rapport* (in communication) with the dead—with spirits—who make their presence known by rappings, by slate-writing, whisperings in his ear, by personal contact or by divers other acts. After these experiences he falls under the influence of the *trance-medium* and comes into intimate and familiar association with malign spirits masquerading as the souls of men or women who at one time lived upon our earth. Henceforth, and in every instance, the answers he receives to his questions purport to come from dead human beings. These communications have a particular charm for him, he feels honored by the confidence the dead repose in him and elated with the privilege by which he is permitted to converse with them. From now on he is a confirmed Spiritist, prepared to defend his cult and, if necessary, like Robert Dale Owen, to die for it.

Now does he actually enter into communion with the souls of the dead, or is he, as were

those living in Apostolic times, "giving heed to seducing spirits and doctrines of devils"? (1 Timothy IV, 1.)

Is it permitted for man by sacrilegious incantations, from curiosity, whim or caprice or for any motive to disturb the repose of the tomb?

The souls of the dead—saved or lost—do not respond to the evocations of man. This is the teaching of the Old and New Testaments, of the Catholic Church, and of the Fathers and Doctors of the Church. "The souls of the just are in the hands of God and the torment of death shall not touch them." (Wisdom III, 1.)

When we read in Deut. (XVIII, 11): "Neither let there be found among you any one that . . . consulteth pythonic spirits, or . . . seeketh the truth from the dead,"—are we to believe that the souls of the dead, like obedient servants, will come at the sound of our voice and give answer to our questions? Certainly not. The language of the Sacred Text simply conforms to the prevailing belief of the time. When we read in Genesis: "Remember, man, thou art

but dust, and into dust thou shalt return," we know that the prophecy refers only to the body of man. The same form of expression obtains when the evil spirits adored by the heathen are called *gods,* in the verse, "the gods of the Gentiles are demons."

It is not in the power of man, certainly not in that of a medium, to summon the dead, trouble their repose, or disturb their hallowed rest. But under very exceptional circumstances, or for a very special reason, does God ever permit a departed soul to return to earth by request of the living? It may happen, for confronted with the narrative in the first Book of Kings recording the appearance of the dead prophet, Samuel, we cannot deny the possibility of human apparitions. Our difficulty consists in determining whether these apparitions are the absolute personalities themselves or good or bad angels representing them. If the souls of the just ever return to this earth, it can only happen by an act of their own pure wills, and by divine permission. The eternally lost soul cannot come back to earth. The patriarch Job

informs us that: "As a cloud is dissipated and passeth away; so he that has gone down to hell shall not come up. Nor shall he return any more into his house, neither shall his place know him again" (Job VII, 9 sq.).

If Dives, the selfish and proud rich man who "was buried in hell," could return to earth, he would not have begged of Abraham to send some one to his five brothers on earth to warn them to lead better lives, "lest they also come into this place of torments" (Luke XVI, 28).

That the dead do not return to earth, except by the permission of God and for *a special reason,* is a truth of Scripture and of Catholic theology.

Neither does Holy Writ, or theology,—which is the science that treats of divine things and of the relations of man with God, and is intimately acquainted with and contrasts and compares the texts and verses of the Sacred Books, —raise an eternal and unscalable rampart between our eyes and the vision of departed souls.

Theologians are of the opinion that there have been occasions and times when redeemed

souls were permitted to return to the earth, and appear to one or many persons, and deliver a message or a warning. In corroboration of this here is what the Oxford scholar, Thomas W. Allies, relates in his "Journal" of a tour through Europe in the years 1845–48. The learned Abbé Theodore Ratisbonne, who saw and spoke to the apparition, was one of the most distinguished and upright men of his day.

"At four we went to a Benediction at Abbé Ratisbonne's house. We then adjourned to the parlor, with M. Ratisbonne, Lady ——, and Mr. ——, a Scotch minister. Here we conversed about various matters. . . . They asked me about my visit to the Tyrolese stigmatisées. Lady —— told of the apparition, soon after his death—of a gentleman to Lord —— in fulfilment of a promise he had, six months before, made to him. M. Ratisbonne remarked that appearances of this kind often happened, adding: 'I believe it from what occurred to myself.' 'Occurred to you!' I said. 'What do you mean?' 'I had been called in,' he answered, 'once at Strasburg, to administer extreme unc-

tion to a young married lady. I found her in the agony of death, screaming fearfully; her husband was supporting her in his arms on the bed. I administered the last unction to her; and an effect followed which I have often observed: she became calm, and died in the utmost peace. Some days afterwards I was in my room about noon, looking out on the garden. Suddenly I saw her within two steps of me, the same exactly as when living, but with a great brightness all around her. She made a motion to me of inexpressible sweetness and happiness, as if thanking me for a great service, and disappeared. At the first moment I felt a thrill like an electric shock; but this passed. I mentioned this vision afterwards to a friend, and to her husband. I had known but little of her.' —I asked if he was quite sure this was not an illusion, but he had no doubt about it. Of the many stories of this kind one has heard this is the first told me by the person to whom it happened.''

It seems to be, however, the prevailing opinion among theologians that a disembodied,

or, more correctly, a separated soul, whether lost or saved, never appears in person. They do not deny that God may confer on disembodied souls a power possessed by good and bad angels over matter, but contend that this power would mean an intrinsic change in the properties and nature of the soul. But if this opinion be accepted as a judgment and a finality, how are we to explain the presence of Moses and Elias at the Transfiguration on Mount Tabor? For in the seventeenth chapter of St. Matthew it is mentioned without any equivocation that Moses and Elias were actually present. Moreover, the apparition of Lourdes would not be that of the Blessed Virgin, but, possibly, of an angel representing her. The great St. Augustine hesitated to commit himself to a positive answer to the question of the possibility of departed souls returning to earth. He writes: "Some of the dead can be transported among the living; not that the act is accomplished by virtue of their own nature, for it can only occur by consent and effect of divine power; but, when these things happen, is the presence of

the dead positive and real, or is it that they are represented by a spirit, clothed in their garb and resembling them? This is what I cannot determine." (*De Cura pro Mortuis,* Chap. XV). More than once since the death, A. D. 430, of the illustrious Bishop of Hippo has this question troubled thoughtful minds. "Is it, then, the real soul itself," asks the orthodox Count de Mirville, "or a good or bad angel, which deceives our eyes when we believe we have seen and spoken with a departed soul?"

While the prevailing opinion of the masters of the science of theology, and of St. Thomas, surnamed the "Angel of the Schools," is that an angel, good or bad, appears in the place of the soul, we have nowhere read that the apparition of the soul itself is impossible. Lord Byron,—poet, sceptic, and philosopher,—positively asserted that he saw the ghost of his friend Shelley soon after he was drowned. And he is just as positive when he states that "with his own eyes" he saw the phantom monk who haunted Newstead Abbey, a spoliation which Byron's ancestors received as a gift from

Henry VIII. Now, what object could a spirit have in representing Shelley or the monk who disturbed the repose of Byron's household?

Then take this instance recorded by Mrs. Hall in her first volume of "The Night Side of Nature": "Mr. Kidd said to me: 'One beautiful night I awoke in my hammock feeling a heavy weight upon my chest. I opened my eyes and saw the form of my brother stretched across the hammock. I tried to persuade myself that I was dreaming and closed my eyes to sleep again. But the same weight pressed upon me and, looking, I saw my brother as before. I stretched out my hand and touched his uniform: *It was wet!* Some one entered the room when I cried out, then the body vanished. I afterwards learned that on that very night my brother was drowned in the Indian Ocean.'"

Now, why should a spirit, in this case, simulate the brother of Mr. Kidd, unless we assume that in the other world the spirit was asked by the drowned man to do so?

And in this awful example taken from Robert

Dale Owen's "Footfalls on the Boundary of Another World," why should a spirit haunt a man who had in no way injured *it?* I give the history, writes Mr. Owen, as extracted from Mrs. Hall's letter to me, dated London, March 31, 1859. The circumstances occurred in London.

"All young girls have friendships one with another; and when I was seventeen my friend, above all others, was Kate L——. She was a young Irish lady, my senior by three years,—a gentle, affectionate, pretty creature, much devoted to her old mother, and exercising constant forbearance toward a disagreeable brother who would persist in playing the flute, though he played both out of time and tune. This brother was my *bête noire;* and whenever I complained of his bad playing, Kate would say, 'Ah, wait till Robert comes home; he plays and sings like an angel, and is *so* handsome!' This Robert had been with his regiment for some years in Canada; and his coming home was to be *the* happiness of mother and daughter. For three months before his return nothing else was

talked of. If I had had any talent for falling in love, I should have done so, in anticipation, with Robert L——; but *that* was not my weakness; and I was much amused with my friend's speculations as to whether Robert would fall in love with me, or I with him, *first*.

"When we met, there was, happily, no danger to either. He told Kate that her friend was always laughing; and I thought I had never looked on a face so beautiful in outline and yet so haggard and painful. His large blue eyes were deeply set, but always seemed looking for something they could not find. To look at *him* made me uncomfortable. But this was not so strange as the change which, after a time, was evident in Kate. She had become, in less than a week, cold and constrained. I was to have spent the day with her; but she made some apology, and, in doing so, burst into tears. Something was evidently wrong, which I felt satisfied time must disclose. In about a week more she came to see me by myself, looking ten years older. She closed the door of my room, and then said she desired to tell me something

which she felt I could hardly believe, but that, if I was not afraid, I might come and judge for myself. After Robert's return, she said, for a week or so they had been delightfully happy. But very soon—she thought about the tenth day, or rather night—they were alarmed by loud raps and knocks in Robert's room. It was the back room on the same floor on which Mrs. L—— and her daughter slept together in a large front bed-chamber. They heard him swearing at the noise, as if it had been his servant; but the man did not sleep in the house. At last he threw his boots at it; and the more violent he became, the more violent seemed to grow the disturbance. At last his mother ventured to knock at his door and ask what was the matter. He told her to come in. She brought a lighted candle and set it on the table. As she entered, her son's favorite pointer rushed out of the room. 'So,' he said, 'the dog's gone! I have not been able to keep a dog in my room at night for years; but under your roof, mother, I fancied, I hoped, I might escape a persecution that I see now pursues me even here. I

am sorry for Kate's canary-bird that hung behind the curtain. I heard it fluttering after the first round. Of course it is dead!' The old lady got up, all trembling, to look at poor Kate's bird. It *was* dead, at the bottom of the cage,—all its feathers ruffled.

"'Is there no Bible in the room?' she inquired. 'Yes,'—he drew one from under his pillow: 'that, I think, protects me from blows.' He looked so dreadfully exhausted that his mother wished to leave the room, to get him some wine. 'No: stay here: do not leave me!' he entreated. Hardly had he ceased speaking, when some huge, heavy substance seemed rolling down the chimney and flopped on the hearth; but Mrs. L—— saw nothing. The next moment, as from a strong wind, the light was extinguished, while knocks and raps and a rushing sound passed round the apartment. Robert L—— alternately prayed and swore; and the old lady, usually remarkable for her self-possession, had great difficulty in preventing herself from fainting. The noise continued, sometimes seeming like violent *thumps,* some-

times the sounds appearing to *trickle* around the room. At last her other son, roused by the disturbance, came in, and found his mother on her knees, praying. That night she slept in her son's room, or rather attempted to do so; for sleep was impossible, though her bed was not touched or shaken. Kate remained outside the open door. It was impossible to see, because, immediately after the first plunge down the chimney, the lights were extinguished. The next morning, Robert told his family that for more than ten years he had been the victim of this spirit-persecution. If he lay in his tent, it was there, disturbing his brother officers, who gradually shunned the society of 'the haunted man,' as they called him,—one who 'must have done something to draw down such punishment.' When on leave of absence, he was generally free from the visitation for three or four nights; then it found him out again. He never was suffered to remain in a lodging; being regularly 'warned out' by the householders, who would not endure the noise.

"After breakfast, the next-door neighbors

sent in to complain of the noises of the preceding night. On the succeeding nights, several friends (two or three of whom I knew) sat up with Mrs. L——, and sought to investigate, according to human means, the cause. In vain! They verified the fact; the cause remained hidden in mystery.

"Kate wished me to hear for myself; but I had not courage to do so, nor would my dear mother have permitted it.

"No inducement could prevail on the pointer to return to his master's room, by day or night. He was a recent purchase, and, until the first noise in London came, had appreciated Robert's kindness. After that, he evidently disliked his master. 'It is the old story over again,' said Robert. 'I could never keep a dog. I thought I would try again; but I shall never have any thing to love, and nothing will ever be permitted to love me.' The animal soon after got out; and they supposed it ran away, or was stolen.

"The young man, seeing his mother and sister fading away under anxiety and want of rest,

told them he could bear his affliction better by himself, and would therefore go to Ireland, his native country, and reside in some detached country cottage, where he could fish and shoot.

"He went. Before his departure I once heard the poor fellow say, 'It is hard to be so punished; but perhaps I have deserved it.'

"I learned, afterward, that there was more than a suspicion that he had abandoned an unfortunate girl who 'loved not wisely, but too well.' "

If lost souls can by anticipation revenge themselves on their betrayers and victims, may we not, without an excess of temerity, apply to them the words of the patriarch to the Lord: "For thou scourgest and thou savest: thou leadest down to hell and bringest up again: and there is none that can escape thy hand."

Now it may be asked: "Notwithstanding the denials seriously expressed by many theologians of the possibility of a departed soul returning to earth, is not the belief in the real and actual appearances of dead persons returning, an incontestable fact going back to a

remote antiquity?'' It is; and we hesitate to deny the possibility of a soul reappearing when we re-read the history of the apparition of Samuel, and are confronted with the positive language of the Evangelist, who, without any equivocation, or the use of any precaution in his language, relates a triple and an exceptionally remarkable miracle enclosed in one and the same phenomenon.

When a supernatural change took place in the personal appearance of our Divine Lord on the Mount, by his side stood Elias, whom death had not robbed of his mortal body, and the great prophet Moses, whose soul and body had been parted for many centuries. Nothing seems to more clearly establish and justify a belief in a *direct* and *real apparition* than the words of the sacred text. Peter, James, and John beheld Elias and Moses *talking* with Jesus.

"Those who deny the reality of these facts, those who treat the whole problem as a joke, regard planchette as a toy, and deny the reality of powers and influences which work unseen, should observe the effects of some of the Spiritualistic manifestations. They would no longer, I imagine, scoff at that investigation and be tempted to call all mediums frauds, but would be inclined to admit that there is a true terror of the dark, and that there are 'principalities and powers' with which we, in our ignorance, toy, without knowing and realizing the frightful consequences which may result from this tampering with the unseen world."—Hereward Carrington, "Psychology."

# XII

## SPIRITS OF ANOTHER WORLD

Prevalence of Materialism before the War—Denial of the Supernatural—Swing of the Pendulum to Spiritism—Sir Oliver Lodge—Conan Doyle—St. Francis of Sales—St. Hilary—The "Eagle of Meaux"—St. Paul—H. Carrington—Stainton Moses—Godfrey J. Raupert—The Nine Articles of Spiritism.

Before the war Materialism was, among men who professed to be wise, the accepted scientific philosophy of Europe and America. It demanded high courage on the part of any man who dared to oppose himself to this Materialistic philosophy.

The immortality of the soul, rewards and punishments in another world, man's responsibility to, and dependence on, God, and even the existence of God, were denounced as the remains and wreckage of the flood of superstition which deluged the dark and unscientific ages of the past. The believers in the Materialistic

philosophy of Maudsley, Spencer, Huxley, Darwin, and Clifford relegated to the ash-heap all trust in the supernatural and all belief in a hereafter.

To the student of the history of human thought and of natural philosophy there is nothing new in the pendulum of the Materialistic mind swinging now to the other extreme and resting in the very antithesis of Materialism,—in gross Spiritism. That the sons of the men who denied and scoffed at the possibility of a life beyond the grave, should now reject the crude denials of their fathers and embrace a Spiritistic philosophy of life, is one of those strange anomalies with which all history is filled. The fathers "changed the truth of God into a lie; they have eaten sour grapes and their children's teeth are on edge." Now, as in Apostolic times, these men "are ever learning and never attaining to the knowledge of the truth."

The lectures, reviews, and especially the book, "Raymond," of Sir Oliver Lodge, now passing through its 20th edition, have set the heather of

England and America afire. From a "hard-shell" scientist of the Materialist school, Sir Oliver, by a marvelous feat of mental gymnastics, has turned a double somersault and landed upright at the feet of a medium. He states, without any equivocation, that he has repeatedly spoken with the soul of his son Raymond, who was killed in the war. He is supported in his contention by Sir Conan Doyle, who informs us that "*much*—notice he doesn't say *all* —which the spirits tell us is true."

Sir Conan prophesies that, when the war is over, religion, which is now undergoing a process of change, will be recast in the mould of Spiritism. By the way, did not Sir Oliver and Sir Conan, some twelve years ago, reject the existence of a world of spirits? Did they not scorn to argue the reality of Spiritism by contending that it was an absurdity? Then, "deeming themselves wise they became fools," and now they profess to know it all.

Well, let us see how much wiser they are now than they were twelve years ago. We have seen that the dead do not and cannot respond

to the call of a medium or of any man. Who, then, are they who come from the spirit world at our bidding and say and do such extraordinary things? "They are," writes St. Francis of Sales, "evil spirits who, since the sin of Adam, are in communication with man (*en rapport avec l'homme*), at one time seducing him to evil acts to the injury of his soul, and at another time, when God permits it—and that God does often permit the Sacred Scriptures and all history attest—tormenting his body, speaking and acting with his organs, as if for the time these evil spirits were absolutely his masters." [1]

"Spirits are so numerous and so powerful," writes St. Hilary, one of the greatest and most learned men of his century, "that without the help of God and that of his holy angels safeguarding and protecting our weakness, we could not resist their conspiracy of trickery and hatred." [2]

Nor must we assume that the opinions of

[1] *Vie de Saint François de Sales*, by M. l'Abbé Hamon, Paris, Vol. I, p. 241.

[2] *Com. in Psalm.*, cxxxiv.

men of great learning and genius have changed with the advance of civilization and the progress of time.

Those familiar with the writings and sermons of Bossuet, "the Eagle of Meaux," will concede that no greater mind or personality ever entered upon the world of lofty thought than the mind and personality of the great French prelate. In the eighth volume of his works, published at Paris in 1845, is found his *Premier Sermon sur les Démons.* In that great sermon he tells us that: "If God did not limit the power to act of these evil angels, they would destroy us all. And that these malicious (*malfaisants*) spirits, known of old as demons, exist, is a truth so luminously clear in the Divine Writings, so certified to by the universal consent of all nations and peoples, that it is not open to controversy. God forbid that I should so far forget the dignity belonging to this sacred tribune as to advance reasons or extraneous proofs in support of that which is so openly taught by the Sacred Word of God and by ecclesiastical tradition."

There is nothing in Sir Oliver Lodge's book or Conan Doyle's articles that has not been known from immemorial time or that is not familiar to all dispassionate students of demonology. Their experiences are but repetitions of those recorded by Home, Dupotet, Regazzoni, and others, on whom the same spirits, claiming to be departed souls, imposed their pernicious negations and false philosophy.

And here we may, not inaptly, reproduce the statement of Sir William Barrett, President of the English Society for Psychical Research. In his book on "Necromancy and Modern Magic" he says:

"It seems to me that the Apostle Paul, in his Epistle to the Ephesians, points to a race of spiritual creatures, similar to those I have described, *but of a malignant type,* when he speaks of beings not made of flesh and blood, inhabiting the air around us and able injuriously to affect mankind." Alluding to the dangers attending *séances* and consulting spirits he writes: "Of course, it is true now, as then, that these practices are dangerous in

proportion as they lead us to surrender reason, or our will, to the dictates of an invisible and *oftentimes masquerading spirit* which tempts us to forsake the sure but arduous pathway of knowledge and of progress for an enticing maze which lures us round and round."

Now read what that great researcher into psychic phenomena, Hereward Carrington, says in his "Psychology":

"When I wrote my book 'The Coming Science,' some years ago, I contended (pp. 59–78) that there was really no good *first-hand* evidence that Spiritistic practices induced abnormal and morbid states and conditions to the extent usually supposed. Further experience has caused me to change that opinion. I now believe that the danger of Spiritistic practices is very great, and that this aspect of the problem is one that should be more widely discussed and more attention should be given to it by members of the Society for Psychical Research. The recent writings of Viollet and Mr. J. Godfrey Raupert should be more widely known. But it is probable that all these books would not have influ-

enced me had I not seen several examples of such detrimental influence myself—cases of delusion, insanity and all the horrors of obsession. Those who deny the reality of these facts, those who treat the whole problem as a joke, regard *planchette* as a toy, and deny the reality of powers and influences which work unseen, should observe the effects of some of the Spiritistic manifestations. They would no longer, I imagine, scoff at that investigation and be tempted to call all mediums frauds, but would be inclined to admit that there is a true terror of the dark, and there are 'principalities and powers' with which we, in our ignorance, toy, without knowing and realizing the frightful consequences which may result from this tampering with the unseen world."

We have already mentioned that these spirits who respond to the summons of the medium, are not the souls of the dead. Camille Flammarion, the widely known French astronomer, who devoted many hours of his long life to the study of Spiritism and spirit phenomena, writes:

"Souls of the dead? This is far from being demonstrated. My observations of forty years prove the contrary. No satisfactory identification has been made by me."

This is also the opinion of Mr. Stainton Moses, of University College, London, and a member of the London Dialectical Society. "I could not get rid," he wrote, "of the idea that the faith of Christendom was practically upset by their [the spirit-teachings'] issue. I believed that, however it might be disguised, such would be their outcome in the end. The central dogmas seemed especially attacked, and it was this that startled me. . . . Then came the doubt as to how far all might be the work of Satan, 'transformed into an angel of light,' laboring for the subversion of the faith."

So far back as 1871, a member of a Committee of the London Dialectical Society, which had been formed for the purpose of investigating and reporting upon the much disputed phenomena, made the following emphatic statement: "My opinion of these phenomena is that the intelligence which is put in communica-

tion with us, is a fallen one. It is of the devil, the prince of the power of the air. I believe that we commit the crime of necromancy when we take part in these spiritistic *séances.*''

No man in modern times has given more thought and intelligent study to psychic and spirit phenomena, or has written so luminously, dispassionately, and calmly on Spiritism than Mr. J. Godfrey Raupert. In his work, ''Modern Spiritism,'' he summarises the profession of faith of modern Spiritism in these nine articles of denial:

''1. That Christianity cannot be regarded as a revelation of an unique and specific character, foreshadowed in the Jewish ordinances, foretold by prophet and seer, and completed and consummated on Calvary and on the day of Pentecost; but that it is one of many forms of high spirit-manifestation designed to enforce upon man the binding obligations of the moral law inherent in his nature, and to remind him of the true character of his high origin and destiny.

''2. That Christ is not divine in the sense in

which the Church throughout all ages has understood that term and has believed and taught Him to be divine. That He is, on the contrary, a human being like ourselves—at best perhaps a spirit of a high order and possessed of remarkable gifts and powers, who, descending from the higher spheres and assuming a human body, was content to lay down His life as a testimony to the truth of the doctrines which He taught.

"3. That the teaching of the Catholic Church respecting His character and person and the aim and purpose of His death, is based upon a misconception, due to human error and weakness, and to subsequent philosophical thought and speculation.

"4. That there is no priesthood specially set apart and ordained by Christ with a view to perpetuating His work and to forming the link between the sphere of the human and the divine.

"5. That the Church, with its sacramental institutions for the effectual carrying out of this work, and for the raising of the human soul to

a supernatural life, for the imparting to it of supernatural gifts and graces, is a vain thing fondly invented, and at best an institution of mere human origin and doing a purely human work.

"6. That the scriptural notion of retribution after death and of punishment for sin committed in the flesh is a misreading and misrepresentation of the words of Christ and of those feelings of failure and of loss which necessarily attend the slow process of human evolution, retribution only taking place in the sense that suffering must follow upon wrong, wilfully or ignorantly done, in order that thus the way to right doing and to right conduct may be found.

"7. That man is daily and hourly, by his own deeds and misdeeds, and by the general moulding and shaping of his character, preparing for himself his own heaven or his own hell; that these are, however, far other than those which theology holds and inculcates.

"8. That physical death does not in any sense determine the destiny of the human spirit; but that, irrespective of personal beliefs or dis- or

misbeliefs, its training and education are continued and indefinitely prolonged in the spirit-spheres.

"9. That man is in fact, in the truest sense of the word, *his own Saviour.*"

It will be noticed by the thoughtful reader that the end aimed at by both Spiritists and Materialists is the same—destruction of Christianity. The reader will also notice that at no time in the history of the human race have the spirits, or has Spiritism, contributed anything to the advancement of knowledge or the progress of civilization.

THE END

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